Ann 1757 Smith

THE TESTAMENT OF THE Twelve PATRIARCHS, The Sons of *JACOB.*

Translated out of *Greek* into *Latine*, By *Robert Grosthead* Sometimes Bishop of *Lincoln*: And out of his Copy into *French* and *Dutch* by others, and now *Englished.*

To the Credit whereof, an Ancient *Greek* Copy written in Parchment is kept in the University Library of *Cambridge.*

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Ann Smith July 7 2 1657

Ann To the Christian Smith

READER.

ALbeit these our happy days in some respect, good Christian, have and enjoy divers and sundry works tending to the subvertion of *Belial*, and the erection of Godlinesse; yet considering that as earthly, so we spiritual Souldiers seldom run to the watch without alarm; I thought it convenient to call upon you with this grave and godly Book, of long time hid in Hebrew, now come to light in English. The malice of the Jewish People in concealing it, by reason of Christ the righteous so often prefigured, was intolerable; but the singular providence of God in preserving it, unspeakable, and now at last tho' chargeable, yet fruitful is the expressing, and Printing in our natural Language of this so worthy, so golden a writ: Being of it self without the accessary painting of eloquent speech, a Mirrour for Prin-

ces, a Preacher for all Christians, a beautiful Glass for Women, for Children, Servants and such like; A wise plausible, and most ready Schoolmaster, for to apply to every particular estate his peculiar property. Art thou [illegible] a Magistrate, a Ruler, let *Judah* be thee. If thou thinkest upon manly courage, he teacheth Valiantness. If thou [illegible] govern aright, he wisheth thee to [illegible] ny: If thou thirst after manners of Life, he sounds it out, that vain glory, fornication, and discord, blemish, weaken, and at length utterly consume nobility. Let me proceed further and ask a question: Art thou a Bishop, a Minister, a Preacher of Christ's Birth, Life and Death? Behold *Levi* as a Lanthorn. *Levi.* Thou canst teach thy self, but he can teach thee better: Thou speakest to others, hearken to him that talketh to thee of thy office, how holy it is, how honorable, the contemners thereof how miserable; by whom begun, continued, and confirmed: Of thy state of life, what, and how it should be, *Nihilum sine Sole sit Sol*: to be short, of thy blessedness, if thou art godly, wise, and learned: Of thine and their plagues where thou livest,

liveſt, if wicked and ignorant. What ſhould I ſay more? Look upon *Jacob*, O *Jacob*. you Parents, perſue the Twelve godly Fathers in time and order. Learn of him and his, to pray to God in Chriſt his Name for your children, have regard to their inſtruction: The want of the former your Children ſhall miſs: The neglect of the latter you your ſelves ſhall bewail. For the hearty prayer of a Father to the Almighty for his Children is a right ſingular benefit: but he that for fooliſh pity giveth them the bridle, is before God accounted a guilty partaker of this ſinful race. View this Book therefore, hearken how to teach your ſelves and your Children. You have already handled a ſick mans ſalve, enjoy not at length a ſick mans tongue, to inſtruct them when you leave them, and what to leave them when you die, elſe their end will be lamentation, but yours lamentable miſery. And come you hither you Children of the earth, read, ſee and ſay, that Old Father *Ruben* with his good Brethren readily, and rightly deſcribe the bleſſed path of righteouſneſs, and the forlorn way of *Belial*, the one to flie, the other to follow. Wilt thou begin

with the eldest, for that old age seemeth wisest? Stop not then the ears of thy heart and body to so wise and sweet a Charmer. O the number! O the ugli-some portraiture of those deadly spirits, that he hath so orderly numbred and cunningly coloured!

Lechery,	*Pride,*
Envy,	*Vain-glory,*
Gluttony,	*Unrighteousness,*
Bravery,	*Willfull Ignorance.*

All these, as they seem, are indeed pernicious: But the former is most detestable, the end whereof is consumption of this earthly body, and destruction of the soul. Which well-spring & puddle of evil, if thou wilt have dried up, cease from drunkenness; if not see it, have not a narrow & greedy eye upon a beautiful face: If no drink, yet stop thy mouth from busie questions with women: To conclude, if not therein be ducked and drowned, use labour, tame youthfulness. *For in this I overshooting my self* (saith *Ruben* to his Children) *I defiled my Fathers Bed. Therefore look not upon the Beauty of Women, muse not upon their doings, but keep your selves occupied either in learning or some work: charge your Wives and Daughters*

tha

that they trim not their Heads; will them to chasten their looks, for every woman that deals deceitfully in those things is reserved to the punishment of the World to come. Which trade of life to eschew, seeing it is difficult, without the fulfilling of the Law, and the Law partly consisteth in mutual love; strive with *Simeon*, the second Brother, to avoid strife, which blindeth the mind, pineth the body, provoketh murder. The remedy whereof, is both forgiving and forgetting. Take to thee *Joseph*'s cheerful countenance, a perfect Platform of a quiet mind: Yet set before thine eyes *Simeon*'s withered hand, a right plague for such a sin. All which disquietness and mischief safely to set aside, let not *Juda* be set apart. Gather by him experience that for a man to glory in his own works is sinful, and he which upbraideth another mans vice standeth slippery. *Juda* checketh *Ruben* his eldest Brother with his Fornication: Mark, who sinned immediately but envious and railing *Juda*? Did he not offend after the flesh in the Canaanites house? Did he not take a Wife without consent of his Parents? Two great sins; & alas in these our dayes too much used;

Simeon.

Juda.

yet punished, the one with want, or a least small joy of Children, saith Father *Juda* the Patriarch: but the other with intolerable danger of body and soul, saith St. *Paul*. Wherefore abstain from wine, abhor drunkenness, for such a one slandereth not, rehearseth not another Mans sins, breedeth no sedition but embraceth love and charity in a single heart: as *Issachar*. good Father *Issachar*, who never raised, nor was hurtful and spiteful to his neighbour, never eat his meat alone, but gave part to the Poor; never removed the bounds and marks of other mens ground, but loved all men as his natural children. O that as we read this, so we might express the same in Life and Conversation. Mercy and Love is a precious Jewel, the maintainers whereof being Joyntly connexed prosper, once dissevered, come to *Zebulon*. nought. For the waters (saith *Zebulon*) wash away the sand, when the stones and timber are dissolved: Whose mercy and singular compassion was rewarded singularly. Sift his Testament, resemble his rare chastity, in cloathing the naked, and feeding the hungry, known and unknown, as well Stranger as his Countrymen. *Dan.* Let not the spirit of *Dan* Possess

your

your mind. Suffer not the wrath of *Gad* to settle in your heart; for such work with three sore instruments, bitter Speech, Treachery, and violent Hands, yielding fruit not much unlike, as you may read, as you may see. Wilt thou be taught the ready path to that thou dost seek: Two ways there be (saith *Aser*) Vice the one, the other Virtue. *Neptalim*'s Race embrace the latter, eschew the former. But he that walketh in them both, blindeth men, deceiveth himself, and mocketh GOD, whose double-faced dealing shall be double punished. Such are the covetous, such are they that are merciful in evilness, such are they, saith *Aser*, that fast from meats, but not from fornication. Have therefore a simple heart with Righteous *Joseph*, the Blessed of the Lord: That right Figure of JESUS CHRIST: For hatred he shewed love: Being cursed, he blessed, being shot through, he did not so much as bend his bow: Albeit his Brethren would have slain him, albeit they cast him into a Well, though they sold him as a bond-slave, and that to strangers, and such as hated Shepherds

Gad.

Aser.

Neptalim.

Joseph.

herds to the death, of whom he was whipped and tormented, yet he, when they stood in fear, gave them comfort: when they were well-nigh famished, gave them food: when by his authority he might destroy, he by his authority did preserve: Being their Lord, using them as his betters: Being their Brother, accepting them as his Children: Their unkindness not spoken of, their conspiracies forgotten, their cruel dealing most lovingly, most mercifully forgiven. You have heard his love towards his neighbour, hearken his obedience towards God. When he was miserably afflicted, did he rage and swell? When he was made a bond-slave of a free-mans son, did he cry out on Heaven? Being utterly forsaken, did he impatiently accuse Gods justice? No, *Expectans expectavit Dominum:* And at the last, the Lord which hid his Face did shew his Countenance, of a caitif, in respect making him free; of a free-man, wealthy; of a wealthy subject, and honorable personage, Lord President of *Pharao*'s land: Whom the *Egyptians* being alive loved: Being dead loved: Being rotten loved: Whom living, neither wealth nor wo could

could make to swell: Neither promise or threats of the *Egyptian* strumpet could make slide: And therefore being dead, neither World, Devil, nor Mans policy could make forgotten. O that our mortal race might thus begin; thus persevere, might thus, thus O Lord most happily finish! The spirit is willing, but the flesh is weak. Learn therefore of *Benjamin* to inflame thy heart, that thou mayest be ready both in body and soul. Let us, saith *Ecclesiast.* (*Commend* (and so say I, Let us behold) *the noble famous men, and the generation of our fore Elders. For many glorious Acts hath the Lord done in them, and shewed his great power ever since the beginning.* Upon the consultation whereof, and especially for that I would have nothing wanting in this Book that might serve thy contentation, I thought it as well pertinent to deal with the righteous Father, as with the godly Children. For to shadow a face only without a body, hath his deserved commendation: But whoso painteth a Leg without a body, or a body without a head, it shall not be amiss, as I suppose, as well to term him a foolish Painter, as to judge the thing undiscreetly painted. Wherefore as well

Benjamin. Eccl. 14.

to

to see the head as the leg, and to hear the Father as the Children, I have faithfully drawn out of Scripture (and not according to my fancy fashioned) the Death and Testament of *Jacob*, that blessed and right happy Father, added to this ancient Monument of the Children. Therefore, to recompence my pains, read them, but read them diligently; neither read only, but be content to follow: For the imitation of good and godly men, is the direct way and course to Godliness: So may we account of *Jacob*'s Blessing: So may we throughly challenge to be his Children: Children I mean, not by Flesh, but Spirit. The Lord which made Heaven and Earth, the Lord which gave his Son to shed his heart blood for us, GOD which disposeth all things to his pleasure, preserve our King, increase our faith, and make us thankful for his benefits.

Richard Day.

The Teſtament of JACOB,

made at his Death, to his Twelve Sons, the Patriarchs, concerning what ſhould betide them in the laſt days: gathered out of *Geneſis* 48, 49. and added unto this BOOK.

Come hearken my Sons, to things I give,
My bleſſing, and my ban:
The firſt to them that Godly live;
The laſt to wicked Man.

The

The Testament of

JACOB.

Gen. 23. JAcob the Son of Isaac, born of Rebecca, in the Year of the World 2108. His Father being threescore Years of Age, was a perfect Man, and Righteous, dwelling in Tents; not given to pleasure and hunting, as his elder Brother, elder by Nature, not by Grace; For the Elder shall serve the Younger, saith the Lord. Why? Not for that Jacob had so deserved, but GOD had so appointed. Wherefore when he thus by the determinate will of God, and heavenly disposition which ordereth all things whatsoever, had got his Brothers birth-right, and his Fathers blessing, his Parents considering that the slippery days of Carnal Copulation did approach, and warily fearing his Brother Esau, for that he conceived murder in his heart, and instituted a birth-day for his devilish purpose, sent him from Ber-

Simple for innocence.

Jacob beloved. not of merit, Rom. 9. but of grace.

Gen. 25. Gen. 29. Gen. 27.

saba

saba to Mesopotamia, to Laban his Mothers Brother, there honestly to take a Wife, and quietly to live. For Matrimony, without consent of Parents and due consideration of either party contracted, as it breedeth their disquietness, so it provoketh Gods displeasure. Jacob therefore after long travel, being placed with his Uncle Laban, and serving him fourteen years in labour and pain, albeit he was the Child of Promise, the Blessed of the Lord, born of a Free-Woman, and that which is more, his Uncles bone and flesh, and Lord of Canaan: Not arguing with himself as the worldly children of this earth, saying, Shall I which am a free and wealthy mans Son be made a Servant? Shall I be a drudge in my Kinsmans house, being sent to Marry, and not to serve? had given him by Laban to Wife for his good Service (by which GOD blessed that little that Laban had before) his two Daughters, Leah first, then Rachel, with their handmaids Bilha, and Zilpha: Of whom, according to the promise made to him in Bethel, that his Seed should be multiplied, he begat twelve Sons, twelve godly Fathers of the earth,

A caveat for marriage.

Troubles and pain are destined to the Elect.

An example for Children.

A godly note for Servants.

Ruben,

Ruben.	Dan.	Issachar.
Simeon.	Neptalim.	Zebulon.
Levi.	Gad.	Joseph.
Juda.	Aser.	Benjamin.

Mans life is but a Pilgrimage.

Thus he being blessed of the Lord, as well in Children as in Substance, returned again to his Native Countrey, he and his Children there to live, and there to die. But behold the Divine providence of God! After three and thirty years expired, he was removed from Canaan to Goshen in Ægypt, by means of his Son Joseph, chief Steward of Pharaohs Land, whom his Brethren heretofore had sold, where when he had lived seventeen years, and seen his Family increased exceedingly, to his great joy and comfort no doubt, especially all the other Countries about being plagued with a great Famine, and he by Gods mercy not greatly feeling the same, perceiving also his troublesome Pilgrimage drawing to an end, Called his Son Joseph unto him, and said, If I have found grace in thy sight, O put thy hand under my thigh (for in this order they took an Oath in Jacob's time) deal mercifully with me and truly, bury me not in Ægypt, but let me sleep with my Fathers: Where noting

God alwaysprovideth for the righteous.

ting his sure faith in the promise of God made to his Fathers, willed him to look for Canaan his hoped inheritance and not to trust in Pharaoh's land. To which his request when Joseph his loving Son obediently did condescend, Jacob taking a little more strength unto him and sitting up, desirous also to shew forth the great goodness of the Lord in preserving him and his, said: God almighty appeared unto me at *Luz*, in the Land of *Canaan*, and blessed me: saying, Behold, I will make thee fruitful, and cause thee to multiply, & will make a great number of People of thee, and will give this Land unto thy Seed for an everlasting Possession. Thy Sons *Manasses* and *Ephraim*, I take as mine own, their own brethren shall be called after their name. As I came from *Mesopotamia*, *Rachel* died in the Land of *Canaan*, and was buried by the way to *Ephrata*, the same is *Bethlehem*.

Parents ought to tell their Children Gods blessings.

That is I shall be under their tribes.

Then Jacob, albeit somewhat dim, for age, beholding Joseph's two Sons, said: What are these? to whom Joseph answered: They are my Sons which God hath given me. O bring them to me, said *Jacob*, and let me bless them: I had not thought to have seen thy face *Joseph*, yet lo, God hath shewed me thy seed.

Christ.

God in whose sight my Fathers *Abraham* and *Isaac*, did walk: God which hath fed me all my life long unto this day, and the Angel which hath delivered me from all evil, bless these Lads, and let my name be named on them, and the name of my Fathers, *Abraham* and *Isaac*, and that they may grow into a multitude in the midst of the earth.

Counted as one of his Children, not that they should pray unto him being dead, as Eckius gathered.

Then as Joseph lifted his Fathers hand from Ephraim to Manasses the elder, Jacob said, Let it be, I know well my Son, he shall also be a great people, but his younger brother shall be greater: In thee let *Israel* bless and say God make thee as *Ephraim* and *Manasses*. After that he fainting said: behold, *Joseph*, I die, God shall be with you, and bring you again to the Land of your Fathers. Moreover, I give unto thee a portion of Land above thy Brethren which I conquered by Sword and Bow of the *Amorites*. And come you hither also, O my Children that I may tell you what shall come of you in the last days. Gather ye together and hear, ye Sons of *Jacob*, hearken unto *Israel* your Father.

God hath mercy on whom he will. By faith *Jacob* divideth the Land as ye but hoped for.

Begotten in my youth.

Reuben, My first born, my Might, my Strength, excellent in Dignity and Power, unconstant as water, thou shalt not excel, because thou didst defile my couch

Si

Simeon and *Levi*, Brethren in evil, who in your wrath slew a man, & in your self-will digged down a wall: Cursed be your wrath, for it was shameless, and your fierceness, for it was cruel. I will divide you in *Jacob*, and scatter you in *Israel*. *Levi* had no tribe, and *Simeon* was under *Juda*. Jud. 1.

Juda, Thy hand shall be on the neck of thine enemies. Thy brethren shall stoop unto thee: As a Lions whelp shalt thou come up from the spoil: Thou shalt couch as a Lion, and as a Lioness, who shall stir thee up? 2. The Scepter shall not depart from thee, nor a Law-giver from between thy feet, until *Shiloh* come: All nations shall seek after him. 3. Thou shalt bind thine Ass Fole to the Vine, and the Asses Colt to the best Vine: Thou shalt wash thy garment in wine, and thy cloak in the blood of grapes: thy eyes be red with Wine; and thy teeth white with milk. Blessings of *Juda* a worthy Captain. A noble Prince Christ. A fertile Land.

Zabulon, Thou shalt dwell by the Sea-side, and thou shalt be a haven for Ships; thy border shall be unto *Zidon*.

Issachar, Thou shalt be a strong Ass, couching down between two burdens; and thou shalt see that rest is good, and that the Land is pleasant, and shalt bow thy shoulder to bear, and shall be subject unto tribute.

Dan, Thou shalt judge thy people, as one Jud. 13. 14, 15, 16

one of the Tribes of *Israel*; *Dan*, thou shalt be a serpent by the way, an Adder in the path biting the horse heel, so that his Rider shall fall backward. Then Jacob foreseeing in his mind the great calamity that should betide his posterity, comforting himself, and resting in Gods promise, cryed out with heart and mind, O Lord I have waited for thy salvation.

Josh. 1. 1. *Gad*, an host of men shall overcome thee, but thou shalt overcome at the last.

Num. 33. And what shall I say to *Aser*? his bread shall be fat, and he shall have pleasures for a King.

Judg. 45. *Nepthalim* is a Hind sent for a present, giving goodly words.

The blessing of *Joseph*: increase of family. *Joseph* is a flourishing Bough by a Well side, the small Boughs shall run upon the wall. The Arches shot against him, and hated him but his bow was made strong, and his Arms strengthned by the hands of the Almighty God of *Jacob*. Out of him shall come an Herdman, a stone in *Israel*. All these things shall come from my Fathers God, which hath helped thee, and blessed thee with blessings of the Heaven, with blessings of the deep beneath, with blessings of the brest and womb. The blessings of (me) thy Father that I give thee, are stronger than the blessings that I had of mine Elders. Un-

All things come of God.

till

till the end of the hills of the World they shall be on thy head.

Benjamin shall ravine as a Wolf, in the morning he shall devour the prey, and at night divide the spoil. And now when I shall be gathered to my people, bury me with my Father, in the Cave that is in the Field of *Ephron* the Hethite, in the Cave that is the Field of *Machpelah*, which is before *Mamre* in the Land of *Canaan*, which *Abraham* bought with the Field of *Ephron* the Hethite, for a Possession to bury in, where were buried *Abraham* and *Sara* his wife, and *Isaac* with *Rebecca*; and there I buried *Leah*. The Field and the Cave that is therein, was bought of the Children of *Heth*.

Not for the holiness of the place but for memory of Gods promise.

When Jacob had made an end of commanding all that he would unto his Sons, having lived one hundred forty and seven years, he plucked up his feet into the bed, and quickly died. Then Joseph falling upon his Fathers face and kissing him with tears, caused him to be embalmed by Physicians to the space of forty days; and mourned for him threescore and ten days. Who departing from Egypt into Canaan, with noble men of the Land in Chariots, and Horsemen, buried him in the place which Jacob had appointed.

A token of a good conscience.

The Teſtament of *Ruben*, made to his Children at his death, concerning the things that he had in his mind by the ſuggeſtion of the ſpirit of fore-knowledge.

Behold the pot, the bear, the bed
do note the ſtrength, the luſt
Of Ruben, *and vncenſtant head,*
who therefore was accurſt.

RUBEN.

This is the Copy of Ruben's Teſtament, concerning all the things which he gave in charge to his Children before he died, in the 125 year of his life. Two years after the deceaſe of Joſeph, his Children and Childrens Children came to viſit him in his ſickneſs, and he ſaid unto them.

My Children I die, and go the way of my Fathers. And ſeeing there his Brethren Judah, Gad, and Aſer, he ſaid unto them: Lift me up, my Brethren, that I may tell you and my Children the things that I have hidden in my heart, for I am henceforth drawing to my long home. Then ſtanding up he kiſſed them, and weeping ſaid: Hearken my Brethren, and you my Children, give ear to the words of your Father Ruben: Mark what I give in charge to you. Behold I command you this day before the God of Heaven, that ye walk not in the ignorance of Youthfulneſs and Fornication wherein I overſhot my ſelf, and defiled the Bed of my Father Jacob. For I aſſure you that the Lord did therefore ſtrike me with a ſore plague in my

Death is our long home.

Fornication plagued.

a Prayer and repentance ſtayeth Gods wrath.

b The bleſſing and prayer of a Father to God for his Children of what benefit.

In Repentance the heart is to be conſidered, not external action.

ſtanks the ſpace of 7 Months, and *a* I had periſhed if my Father *b* Jacob had not prayed to the Lord for me, becauſe he was minded to have ſlain me. I was thirty years old when I did this evil in the ſight of the Lord, and ſeven Months was I ſick to the death, and with a free heart did I ſeven years-penance before the Lord, I drank no wine nor ſtrong drink: no fleſh came within my mouth, I taſted not any fine bread: But I mourned for my ſin, for it was great, and there ſhall none ſuch be done in Iſrael. And now my ſons hear me, that I may ſhew you what I ſaw concerning the ſeven ſpirits of error in my repentance. Belial giveth ſeven ſpirits againſt a man; which are the welſprings of youthful works: and ſeven ſpirits are given man in his creation whereby all his works are done. The firſt is the ſpirit of life wherewith is created his being. The ſecond is the ſpirit of ſmeling, wherewith cometh luſting. The third the ſpirit of hearing wherewith cometh learning. The fourth is the ſpirit of ſmelling, wherewith cometh delight, by drawing in of the air, & by breathing it out again. The fifth is the ſpirit of ſpeech, wherewith know-

The eight Inſtruments whereby man worketh, and the effect of them.
1. Life.
2. Seeing.
3. Hearing.
4. Smelling.
5. Speech

knowledge is made. The sixth is the spirit of tasting, whereof comes the feeding upon things that are to be eaten and drank, and through them is ingendred strength, because the substance of strength is in meat. 6 Tasting

The seventh is the spirit of seed & generation, wherewith entreth in ỹ lust of pleasure. For this cause it is the last of creation and the first of youth, because it is full of Ignorance, and Ignorance leadeth the younger sort as a blind body into the ditch, and as an ox to the stall. Among all these is the eight spirit, which is of sleep, with whom is created the wasting away of Nature, and the Image of Death. With these spirits are mingled the spirits of errors. Whereof the first is the spirit of lechery, who lieth within the nature and senses of man. The second spirit of unsatiableness lieth in the belly. The third spirit of strife, lieth in the Liver and in choler. The fourth spirit is of bravery and gallantness that the party may seem comely by streets. The fifth is the spirit of pride, which moveth a man to mind over-great things, or to think well of himself. The sixth is the spirit of lying or vain-glorioulness in boasting a mans self, and in desire to fill his talk concerning his own kindred and acquaintance. The seventh is the spirit of unrighteousness 7 Seed, & of what property

8 Sleep, & of what property

Eight spirits of error, & of what property.

1 Lechery
2 Gluttony,
3 Envy,
4 Bravery
5 pride, of what property
6 Vain-glory in what it consisteth.
7 Unrighteousness

which

which stirreth up the affections that a man should perfoym the lustful pleasures of his heart. For unrighteousness worketh with all the other spirits, by taking guile unto him. Unto all these spirits is matched the eighth spirit, which is the spirit of sleep and sluggishness in errour and imagination and so the souls of young folks perish, because their minds are darkned, and hidden from the truth, and understand not the Law of the Lord, neither obey the Doctrine of their Fathers, as befell to me in my youth. But now my Children love the truth, and that shall preserve you; Hearken to you Father Ruben, & let not your eyes 1. Run a gazing after Women, neither be ye 2. Sole with a Woman that is married; nether do ye seek about 3. What Women are doing; for if I had not seen Bilha bathing her self in a secret place, I had not fallen into that wickedness. But my mind ran upon the naked Woman till it suffered me not to sleep till I had committed abomination. For while my Father Jacob was away at his Father Isaac's, and I in Gad hard by Ephrata, a House of Bethleem Bilha fell 4. Drunken, and as she lay asleep uncovered in her chamber, I went in to, seeing her nakedness, wrought wickedness with her, and leaving her asleep went my wa

8 Wilful ignorance.

Discommodities of ignorance.

Ringleaders to fornication.

1. A greedy eye.

2 Close company with women.

3. Busie questions

4. Drunkenness.

way. By and by an Angel of God bewrayed my wickedness to my Father Jacob, who coming home mourned for me, and touched not Bilha any more. Therefore look not upon the beauty of Women, neither muse you upon their doings, but walk ye with a single heart in fear of the Lord God, busying your selves about some work, and keeping your selves occupied either in learning, or about your stocks, until such time as God give you such wives as he listeth, lest you do suffer as I have done. I durst not look my Father in the Face to his dying day, nor speak to any of my Brethren for shame. My conscience biteth me even yet still for my sin. But my Father comforted me, and prayed for me unto the Lord, that his wrath might pass away from me, as the Lord himself shewed unto me. Therefore from that time forth I was kept from sinning any more: And you my Children likewise keep to that I shall tell you and you shall not sin: For Fornication is the destruction of the soul, separating it from God and making it to draw unto Idols, because it leadeth the mind and understanding into errour, and bringeth men to their Grave before their time. For whoredom hath undone many men: And although a man be ancient or noble, yet doth

Nothing so secretly done, but it shall be open.

A godly caveat.

Labour preservative from fornication.

A guilty conscience is a great burthen.

The fruit of fornication.

1 Destruction of the soul

2. Idolatry.

doth this make him a laughing stock both before Belial, and the Sons of Men. But Joseph, because he kept himself from all Women, and cleansed his thoughts from all fornication found favour both before the Lord and men. The Egyptian woman did much to him by using the help of Witches, and by offering him flauber sauces: but the purpose of his mind admitted no noisom desire. For this cause the God of our Fathers delivered him from all death, both seen and unseen. For if Fornication over-rule not your mind, neither shall Belial prevail against you. Women are hurtful things, my Sons, because that when they want power and strength against a man, they work guilefully to draw him to them by train: and whom they cannot overmatch in strength, him they overcome by deceit. For the Angel of the Lord which taught me, told me of them, that they be overmastered by the spirit of fornication more than men be, and that they be ever practising in their hearts against men, first making their minds to err by decking of themselves, then, shedding their poison into them by sight, and finally catching them prisoners by their doings: For a Woman is not able to inforce a Man. Therefore my

3 Shortness of life.
4 Ignominious shame.
Josephs chastity rewarded.
Properties of unchast women.

Sons

Sons by fornication, charge your Wives and Daughters that they trim not their heads, & will them to chalken their looks: for every Woman that dealeth deceitfully in these things is reserved to the punishment of the World to come. For by such means were the watchers deceived before the flood: As soon as they saw them they fell in love one with another, and conceived a working in their minds, and turned themselves into the shape of Men, and appeared to them in their companying with their husbands: and the Women by conceiving the desire of them in the imagination of their mind, brought forth Giants. For the Watchers appeared to them of height unto Heaven. Therefore keep your selves from fornication: And if ye intend to have a clear mind, keep your selves from all women and forbid them likewise the company of men, that they may have also clean minds. For although continual companyings do not always work wickedness, yet breed they incurable stings to them, and to us everlasting shame before Belial, because fornication hath neither understanding nor godliness in it, and all enviousness dwelleth in the desire thereof; and for that cause shall ye envy the Children of Levi, and seek to be exalted above them, but ye shall not be

A note for garish attire, & wanton looks.

An example of this mischief. Gen. 6.

Infectious company corrupteth the mind.

Envy accompanieth fornication, shame followeth. Gen. 49.

be able to compass it: for God will avenge them, and you shall die a dangerous death: for unto Levi and Juda hath the Lord given the Sovereignty, and unto me and Dan and Joseph hath he granted to be Princes with them. Wherefore I charge you, hear Levi, for he shall know the Law of the Lord and deal forth judgment, and offer sacrifices for all Israel, till the full time of Christ the chief Priest, because the Lord hath spoken it. I charge you by the God of Heaven, that every of you do deal faithfully with his neighbour, and stick unto Levi in humblenes of heart, that ye may receive blessing at his mouth: For he shall bless Israel and Juda. God hath chosen Juda to be the King of all People, wherefore Worship you his seed, for he shall die for you in Battles both visible and invisible, and shall reign over you World without end.

He prophecieth of Christ.

Faithful dealing with neighbors.

Gen. 5. 19

Ruben having given his Children the forecald charge, and blessed them, died. Then they put him in a Coffin, and carrying him out of Ægypt, buried him at Hebron, in the double Cave where his Fathers slept.

The

The Teſtament of *Simeon* made to his Children at his Death, concerning Envy.

The heart in womans mouth, the face,
the ſword, the wolf, the cap:
All theſe paint out the envious race,
that run to their miſhap.

The Testament of
SIMEON.

THe Copy of Simeon's words which he spake unto his Sons at his Death in the hundred and twentieth year of his life in the which Joseph dyed. For they came to visit him upon his death-bed, and he sitting up, kissed them, saying.

Hearken, my Children, hear me your Father Simeon, whatsoever I have in my heart. I am my Father Jacob's second son, and my Mother Leah named me Simeon,
Gen. 29. because the Lord heard her prayer. I became very mighty, I went through with my doings, and was not afraid of any thing. For my heart was stout, my mind unmoveable, and my stomach undiscouragеable: for hardiness is given of the
Hardiness of whom it is, Gen. 37. highest into mens souls and bodies. In those days I envied Joseph, because my Father loved him: I hardened my heart against him to kill him, because the prince of errour sending forth the spirit of envy, so blinding my mind that I could not take heed to spare my Father Jacob. But his God & the God of his Fathers sending his
Man purposeth, God disposeth. Angel, did rid him out of my hands. For while I went into Sichem to carry fair for our Flocks, and Ruben into Doraim,

where

where all our necessaries were laid up in store: our brother Juda sold him unto the Ishmaelites: and therefore when my brother was come again, he was sorry, for he intended to have conveighed him safe again to our Father. But I was angry with Juda, for letting him go alive, and bare him grudge five months after: howbeit God letted me and restrained the working of my hands; for my right hand was half withered up for vii days together. Then did I perceive (my sons) that that befel me for Josephs sake: whereupon I repented soon after, and besought the Lord to restore my hand, and I would abstain from all rancour, envy and folly. For I knew I had conceived a wicked thought against the Lord, and against my Father Jacob for my Brother Joseph's sake whom I envied.

Envy described.

Now therefore my children keep your selves from the spirits of errour and envy. For envy over-ruleth the *a* mind of every Man, Suffering *b* him not to eat or drink in rest, or to do any good thing; and is always egging him to *c* slay the party whom he envieth, and *d* pining away at his prosperity. Two years together I punished my soul with fasting in the fear

a Blindeth the mind. *b* hindreth sustenance *c* provoketh murther *d* Pineth at mens prosperity.

of the Lord. For I knew that the way to deliver me from envy was the fear of the Lord. If a man fly unto the Lord, the wicked Spirit flieth from him, so as his mind becometh meek, and of spiteful he becometh pitiful, bearing no grudge towards such as love him, and so his envy ceaseth. And because my Father saw me sad, he asked me the cause of it. To whom I lied, saying; I have a pain in my stomack, for I was sorriest of all my brethers, for that I had been the cause of Josephs selling into Egypt. And when I came unto Egypt, and was put in ward by him as a spy; then perceived I, that I was justly punished, and I was not sorry for it. But Joseph being a good man, and having Gods spirit in him, and being full of pity and mercy, minded not to do me any harm, but loved me as well as the residue of my brethren. Therefore my children keep your selves from all spite and envy, and walk in singleness of mind and good conscience, after the example of your Fathers brother, that God may give you grace, glory, and blessedness, upon your heads as you see in him. Of all the days of his life, he did never cast us in the teeth with it, but loved us as his own soul.

A remedy against envy.

Gen. 42.

Joseph merciful to his brethren.

Gen. 50.

soul, and more than his own Children, honouring us, and giving us riches, cattle and corn abundantly. You therefore my Children, love ye one another with a good heart, and put from you the spirit of envy; for it maketh a mans soul to grow savage, marreth his body, breedeth wrath and war in his thoughts, setteth his blood on fire, driveth him out of his wits, and suffereth no reason to bear any sway or rule. Moreover it taketh away his sleep, disquieteth his mind, and maketh his bodie to tremble. For even in sleep some spice of imagined malice gnaweth him, cumbring his soul with Spirits of mischief, making his body ghostly; and his mind affrighted with trouble; and appearing unto men, as it were with a pernicious Spirit and pouring out of poyson. Therefore was Joseph fair of face, beautiful and comely to behold, because no wicked thing dwelt in him, for he had a countenance clear from cumbrance of mind. And now my children, let your hearts be meek before the Lord, and walk right before man; so shall ye find favour both with God and man: and beware that ye fall not to whoredom. For whoredom is the mother of all naughtiness

A sure token of good. Properties of Envy. 1 Corruption of life. 2 Distemperature of Body. 3 Small sleep. Gen. 39.

A token of a quiet mind.

Effects of whoredome. Gen. 49.

separating a man from God, and sending him to Belial. For I have seen in Enochs writings, that you and your Children shall be corrupted with whoredom, and do Levi wrong by the sword. But they shall not prevail against Levi, because he shall fight the Lords battels; and take all your tents, and very few shall be divided in

Parents teaching not their children are guilty.

Levi and Juda, for he shall be your Captain, as my Father Jacob prophesied in his blessings. Behold I tell you all these things aforehand, that I may be clear from the sin of your souls. Now if you put from you all enviousness, and stiffneckedness, all my bones shall flourish as

Commodities of concord.

a Rose in Israel, & all my flesh as a Lilly in Jacob, & my savour shall be as the scent of Libanus, and my holy ones shall be multiplied as the Cedars for ever, and their boughs shall spread out in length for ever more. Then shall the seed of Canaan perish

Exod. 17

together with all the remnant of Amalek. All the Cappadocians shall perish, and all the Scythians shall likewise be destroyed. Then shall the land of Cham fail, and all the people go to wreck. Then shall the Earth rest from trouble, and all men under Heaven from war. Then shall God be glorified, when the great Lord God

Isra-

Israel appeared upon Earth as a man, to save Adam in him. Then shall the spirits of errour be trodden under foot, and men shall reign over hurtful beasts: then shall I arise again in joy, and bless the highest in his wonderful works: for God taking a body upon him, and eating with men shall save men. And now my children obey Levi, and you shall be delivered by Juda: and advance not your selves above these two tribes, for of them two shall the saving health of God spring unto us. For the Lord shall set up, of Levi the Prince of Priests, and of Juda the King of Kings, God and man. So shall he save all the Gentiles, and the off-spring of Israel. For these things sake I charge you to command your children to keep these things throughout all their generations. John 1. The fruit of obedience. Gen, 49. 1 A note for parents.

And Simeon making an end of these his sayings and commandments to his children, slept with his Fathers, when as he was of the age of an hundred and twenty years. And then they laid him in a coffin of wood that rotteth not, that they might carry his bones again into Hebron, and they conveyed him privily in the way of the Egyptians. For the Egyptians kept the bones of Joseph in the Kings treas-

ſure. For their Inchanters told them that whenſoever Joſeph's bones were carried away, there ſhould be ſuch a plague of miſt and darkneſs among the Egyptians, as one brother ſhould not know another, no not even by torch-light; and Simeons children bewailed their Father according to the law of mourning, and continued in Egypt till the day of their departing thence under the hand of Moſes.

The

The Teſtament of *Levi* made to his Children at his Death, concerning Prieſt hood.

Flie ſin, be juſt, rage not, give light,
Ye preachers of Gods Word:
For what elſe ſheweth Sun and Moon,
Dame Venus, Wolf, and Sword?

LEVI.

THe copy of Levies words, namely, which he spake to his children concerning all the things which they should do; and which should happen unto them until the day of judgment. He was in healty, when he called them unto him, for he knew before when he should die. So when they were come together he said unto them:

Levi his birth and Country. Gen. 34.

I Levi was bred and born in Charran, and afterward came to my Father into Sichem. I was at that time but young, about 20 years old, when I helped my brother Simeon revenge our Sister Dina against Hemor. Now as we were feeding of our flocks in Abelmuel, the spirit of the understanding of the Lord came upon me, and I saw all men undermining their own ways, and how unrighteousnes had built her self a fortress, and wickedness sat upon the throne thereof. And I was sorry for mankind, and besought the Lord to save them; then there fell a sleep upon me, & I saw a very high mountain: It was the mountain of Aspis in Abelmuel. And behold the heavens opened, and the Angel

gel of God said unto me, Levi, come hi- Christ.
ther, and I went from the first heaven to the second, and there saw the water hanging between the one and the other. And I saw the third heaven much brighter than them both: for the height thereof was infinite; and I said to the Angel, What meaneth this? And the Angel answered Christ.
me; Marvel not at these things, for thou shalt see four heavens yet brighter, and without comparison, when thou comest up to them. For thou shalt stand by the Lord, and be his Minister, and utter his secrets unto men, and preach of the deliverer of Israel which is to come: by thee and by Juda the Lord will appear to men to save all mankind in them. Thy life shall depend upon the Lord, by him shalt thou have thy fields, vineyards, fruit, gold and silver. Therefore hearken as touching the seven heavens. The lowest is most lowring, 1.
because it is nearest to all the unrighteousness of men. The second hath fire, snow 2.
and ice, prepared by the Lords appointment against the day of God's rightful judgment. In it are the spirits of vengeance for the punishing of the wicked. In the third are the powers of hosts ordained against the day of judgment, to take vengeance

geance upon the ſpirits of erroꝛ and
4 lial. In the fourth above theſe, are
Saints: foꝛ in the higher places dwell
great gloꝛy, in the holy of all holies abo
5 all holineſs. In the next unto this, are
Angels that do ſerve in Gods preſenc
and ſeek his ſavour in all the ignoranc
of the righteous. They offer to the Lo
the ſweet ſavour of a reaſonable ſervice,
6 ſacrifice without blood. In the other th
is under this, are the Angels that bri
anſwers from the Angels in Gods p
7 ſence: In that which is above it, are t
thrones and poteſtates, wherein is co
tinual offering up of hymns unto Go
Therefoꝛe whenſoever the Lord looke
upon us, all of us are moved; yea, an
even Heaven, Earth and the bottomleſ
deep, are moved at the ſight of his great
neſs; but the childꝛen of men being witleſ
ſhall ſin and pꝛovoke the higheſt unt
wꝛath: Now theꝛefoꝛe underſtand that th
Lord will execute judgment upon the chi
dꝛen of men: Becauſe that men will ſti
continue in unbelief and unrighteouſneſs
even when the ſame ſhall cleave aſunder
the Sun be darkened, the Waters dꝛye
up, the Fire quake, and all Creatures b
troubled at the fainting of the inviſibl

Sp

Spirit, and the spoiling of hell in the passion of the highest: therefore shall they be condemned to punishment. The highest then hath heard thy prayer to separate thee from unrighteousness, and to make thee his son and servant, and a minister in his presence, a lanthorn of knowledge to lighten Jacob thoroughly, and to be as a day-sun among the children of Israel; and unto thee and thy seed shall the power of blessing be given, till God visit all nations in the bowels of the mercy of his Son for ever. Nevertheless, thy sons shall lay their hands upon him to crucify him, and for this cause is wisdom and understanding given unto thee, to give thy children knowledge of him, because that if they bless him, they shall be blessed, and they that curse him shall perish in his sight. And the Angel opened me the gates of heaven, and I saw the holy Temple, and the highest sitting on the throne of glory, and he said unto me: Levi, I have given thee the blessings of the Priesthood, till I come my self to dwell in the midst of Israel. Then the Angel brought me down to the earth, and gave me a shield and a sword, saying, Execute vengeance in Sechem for Dina, and I will be with thee,

A Minister what he should be of himself not unrighteous. Mat. 5.

End of the Priesthood prophesied.

Christ his passion prophesied.

Christ.

thee, for God hath sent me, and at that
Gen. 34. time I slew the sons of Hemor, as it is
written in the tables of Heaven. And I
said unto him, Lord, I pray thee tell me thy
name, that I may call upon thee in the
time of my trouble. And he answered, I
Christ our Redeemer. am an Angel which executeth Israel, that
he might not be stricken for ever, because
all wicked spirits lie in wait for him. After-
ward being waked as it were out of sleep
I blessed the most high, and the Angel
that executeth the off-spring of Israel, and
all righteous men. And when I came to
my Father, I found an Asp of brass
whereupon the Hill took the name of Asp
which is hard by Gebar on the right side
of Abila. And I laid up these sayings in my
heart, and I counselled my Father and my
brother Ruben to perswade the sons of He-
The zeal of a Minister. mor to be circumcised, because I was ze-
Gen. 34. lously grieved for the abomination which
they had wrought in Israel. For first of all
I killed Sichem, and then Simeon killed
Hemor, and after this came our brethren
who smote the City with the edge of the
Gen. 34. sword. When my father heard of it he was
angry, because they had received circum-
Gen. 49. sion, and were killed afterward, and there-
fore he dealt otherwise with us in blessing

For we sinned in doing it against his will, and he fell sick the same day. But I knew that the Lord intended evil to the Sichemites, because they had purposed to have done the like unto Sara, as they did unto our Sister Dina? but God letted them. And they persecuted our Father Abraham (as then a stranger) and carried away his Cattel, and furthermore did beat Joblao very sore, who was born in his house. After the same manner dealt they with all other strangers, taking away their wives from them by force, and driving the men themselves out of their country. For which cause the wrath of the Lord came upon them in the end. And I said to my Father, Sir, be not offended, for God will bring the Canaanites to nothing before thee, & give their land unto thee, & unto thy holy one after thee. For from henceforth Sichem shall be called the City of fools, because that as men do scorn fools, so have we scorned them for their working of folly in Israel, in taking away our Sister for to defile her. Then came we into Bethel, and there when I had sacrificed three score and ten days together, I saw the thing again as I had seen before. And I saw seven men in white rayment, saying unto me,

The manner, not the doing rebuked.

The sin of the Sichemites, Raped Dina. Persecuted strangers. *Gen.* 12. Ravished their wives.

Gen. 35.

The Ministry described.

Up,

Up, put on the Stole of Priesthood, the Crown of Righteousness, the Reasonal of understanding, the Robe of truth, the Exod. 28. Breast-plate of faith, the Miter of holyness Levit. 8. and the Ephod of prophesie. And so every of them bringing something with him, did put them upon me, saying, Be thou hencefoyth the Lords Priest, thou and thy seed for evermore. The first of them anointed me with holy Oyl, and gave me the Scepter of judgment. The second washed me with clean water, and fed me with Bread and Wine, that is, to wit, with the most Holy of Holies, and clothed me with a glorious Robe downn to the ground. The third did put upon me a Silken garment like to an Ephod. The fourth girded me with a girdle like to Purple. The fifth gave unto me an Olive bough, very full of fatness. The sixth did set the Mitre of Priesthood upon my head. The seventh filled my hands with incense to the intent I should execute the office of a Priest unto the Lord. And he said unto me, Levi, unto thee principal things is thy seed appointed of God; namely, to be a sign of the glorious Lord that is to come, and he that believeth shall be the first. The great lot shall not fall upon him, the second shall be in Priesthood; and the

The three blessings of the family of *Levi*. Christ prophesied.

the third shall have a new name, because a King shall rise up in Juda, and renew my Priesthood according unto the figure of the Gentiles, among all nations. But the coming of him is unutterable, as who shall be the Prophet of the highest, born of our Father Abraham. All the pleasant things of Israel shall be given unto thee & to thy seed, and you shall eat all that is fair to see to, and thy seed shall distribute the Lords Table, and of them shall be high Priests, Judges and Scribes; for in their mouth shall the holy things be kept. When I woke, I perceived that this vision was like the other, and I laid it up in my heart, and shewed it not unto any man living upon the earth. The first two days I and Juda went to our grandfather Isaac, and he blessed me according to all the sayings of the visions that I had seen, but he would not go with us unto Bethel. But when we came to Bethel, my father Jacob saw in a vision concerning me, that I should be their Priest before the Lord. And he arose in the morning, and tithed all things to the Lord by me. Then came we to Hebron to dwell there, and by and by Isaac called me to expound the Law of the Lord, according as Gods angel had shewed it

A distributing excludeth the sole receiving of the Sacrament.

Exod. 29. Lev. 1, 2, 3.

it to me, and he taught me the law o
Priesthood, Sacrifices, Burnt-offerings
Firstlings, Freewill offerings, and o
frings for healthy. Every day he taught m
understanding, and called upon me cont
nually before the Lord, saying, my son gi
no ear to the spirit of fornication, for h
will follow thee and defile the holy thing
by thy seed: Therefore take thee a wife i
thy youth, such an one as hath not an
blemish nor uncleanness, nor is of the kin
dred of the Allophytes or of the Gentiles
And before thou enter into the holiest, wash
& likewise ere thou sacrificest, and also whe
thou hast done, offer unto the Lord th
fruits of the twelve trees that are eve
green, as my Father Abraham taught m
to do: & the fruit of all clean beasts, and o
clean fowls offer thou in sacrifice. Like
wise offer up thy first born of all things
and the first fruits of thy wine, and sprink
thy Sacrifices with Salt. Now therefor
my Sons, keep ye all the things that I
command you; for whatsoever I have hear
of my fathers, that have I told unto you
I am clear from all the wickedness and si
which you shall commit to the end of th
world. Ye shall work wickedness against
the Saviour of the world, and ye shall s
duc

An exhortation for ministers.

A minister may be married.

Levit. 21.

He must come with a pure mind to execute his office.

Lev. 1. 2.

A comfort for godly parents.

Prophecy of the destruction of Israel.

duce Israel, stirring up much evil against him from the Lord, and dealing wickedly with him, so that Jerusalem shall not continue, by reason of your naughtiness. The Veil of the Temple shall be rent in sunder to discover your foulness, and ye shall be scattered as prisoners amongst the Heathen, and be scorned, cursed, and trodden under foot. Nevertheless, the House which the Lord shall chuse, shall be called Jerusalem, as the Book of Enoch the righteous containeth. Therefore when I was twenty and eight years old, I took a Wife, whose name was Melcha, and she conceived and bare me a son and called his name Gershon, because we were but strangers in our land: For Gershon signifieth banishment. Now I knew of him that he should not be of the chief degree. The 2d. was Caath who was born the five & thirtyeth year. I saw a vision Eastward, how all the congregation stood up aloft, and therefore I called his name Caath, which signifieth the beginning of greatness and learning. The third was Merari, who was born in the five and fiftieth year of my life: And because his mother was hardly delivered of him, she called him Merari, which is as much as to say; my bitterness. And

The Realm plagued whose Ministry is wicked

Gen. 36. Levi his progeny.

Exod. 6.

in the threeſcore and fourth year of my life was my daughter Jochebed born in Egypt: and ſo was I honourable among my brethren. Alſo my ſon Gerſhon took him a wife, which bare him Lybni, and Sichmi. The ſons of Caath were Amram Yſhvar, Hebron and Uziel; and the ſons of Merari were Mahali and Muſhi. In the fourſcore and fourteenth year of my life, Amram took unto wife my daughter Jochebed, becauſe that he and ſhe were born both on one day. I was eight years old when I entred into the Land of Canaan, and eighteen years old when I entred into the office of prieſthood. At eight and twenty years old I took a wife, and at fourty years old I entred into Egypt, and behold ye be now my children's children in the third generation. Joſeph died in the hundred and tenth year. And now my children, I warn you, fear the Lord your God with all your heart, and walk plainly in all things according to his Law. Moreover, bring up your children in learning, that they may have understanding by reading the Law of God without ceaſing all their life long. For whoſoever knoweth Gods law ſhall be honoured: and go whereſoever he will, he ſhall be no ſtranger: alſo he ſhall have more

Levi. made Prieſt at 18 years, Married at 28.

A note for Parents.

Bleſſings of the learned miniſter.

more friends than his forefathers had, and many shall be glad to serve him, and to hear the law at his mouth. My sons, deal rightfully upon earth, that you may find Heaven, and sow good things in your minds, that you may find them in your life; For if ye sow evil things, ye shall find and reap all manner of cumbrance and trouble. Get ye wisdom in the fear of God, for if captivity come, and Cities and Countries be destroyed, gold and silver and all possessions perish; but none can take away the wise mans wisdom save only the blindness of ungodliness and sin. For his wisdom shall become a shield to him among his enemies, and make a strange countrey to be as his own home, and cause him to find friendship in the midst of his foes. If he teach and do such things, he shall sit with Kings, as did our brother Joseph. And truly my Children, I know by the writings of Enoch, that in the end ye shall do wickedly, laying your hands most spitefully upon the Lord, and through you, your brethren shall be confounded, and made a scorning stock to all nations. However our Father Israel is clear from the wickedness of the high Priest, which shall lay hands upon the Saviour of the World.

Wisdom a precious Jewel.

Sin blindeth wisdom.

Commodities of wisdom.

Christ his death. & spitefulness of the Jews prophesied. Mat. 27.

The Heaven above the earth is clean, and you be the light of the Heaven, as the Sun and the Moon. What shall all the heathen do, if you be overdarkned with wickedness, and bring curledness upon your country folk, for whose sakes the light of the world is put into you, to lighten all men withal; This light of the Minister's what they are. World shall you most wilfully steal, and teach commandments contrary to the righteousness of God. Ye shall purloin the Lords offering, and filch away pieces of it. Before you do your sacrifices unto the Lord ye shall steal away the choicest things, and eat them disdainfully with Harlots, treading commandments of covetousness. The wicked Priesthood and their misery described. 1 Sam. 2. shall defile married women, and infect maidens in Jerusalem, you shall match yourselves with whores and Harlots, you shall take the daughters of the Heathen unto wife, purifying them with unrighteous purifying, and your mingling shall be like unto Sodom & Gomorrah, and ye shall be swoln with wickedness in the Priesthood, insomuch that you shall most disdainfully and spitefully laugh the holy things to scorn, not only vaunting and boasting your selves against men, but also be puffed & swoln up with pride against the com-

mu

mandments of God. For this cause shall the Temple, which the Lord shall have chosen, be undoubtedly left desolate in uncleanness, and you your selves become captives to all Nations, and be loathed & abhor'd among them, & receive endless shame and confusion, through God's rightful judgment: and all that see you shall shun you. And were it not for our Fathers, Abraham, Isaac and Jacob, there should not one of my seed be left upon earth. Furthermore I know by the Book of Enoch, that ye shall go astray by the space of threescore and ten weeks, and defile the Priesthood, stain the Sacrifices, destroy the Law, despise the sayings of the Prophets, frowardly persecute righteous folk, hate the godly, abhor the sayings of soothfast men, and call him Heretick that goeth about to renew the Law by the power of the highest: and in the end ye shall kill him out of hand, as you think, not knowing that he shall rise again, and so shall ye receive his innocent blood wilfully upon your own heads. For his sake shall your holy places be left desolate, which you shall have defiled even by utter forswearing, and your dwelling shall not be clean, but you shall be accursed among the Heathen, and despair shall vex you, till

A prophecy of their destruction

A prophecy of Christs persecution.

Mark the right portraiture of the shaveling generation. Christ and his members.

he visit you again and mercifully receive you through faith and water. And forasmuch as ye have heard of the threescore and ten weeks, hear ye also of the Priesthood. For in every Jubile shall be Priesthood. In the first Jubile the first anointed into the Priesthood shall be great, and talk to God as to his father, and his Priesthood shall be full of the fear of the Lord, and in the day of his gladness he shall rise up unto the salvation of the world. In the second Jubile, the anointed shall be conceived in the heavinels of the beloved sort, and his Priesthood shall be honourable, and he shall be honourable, and he shall be glorified at amongst all men. The third Priest shall be taken up in sorrow, and the fourth shall be in grief, because the multitude of iniquities shall be laid upon him, and throughout all Israel every man shall hate his neighbour. The fifth shall be held fast in darkness, and likewise the sixth & the seventh. And in the seventh shall be such abomination both before God and man, as I am not able to express, howbeit that the doers thereof shall not be known. For this cause shall they be in captivity and corruption, and their land and substance shall be destroyed, but in the fifth week they shall return

Ergo faith and the holy Ghost justifieth and not merits.

3.
4.
5.
6.
7.

return into their desolate country, and renew the Lords house. In the seventh week shall come idolatrous Priests, covetous warriours, unrighteous scribes, and filthy abusers of men, children, and beasts. After that the Lord hath sent vengeance upon them in the priest-hood, then will God raise up a new Priest, unto whom all the Lords word shall be opened: and he shall execute true judgment upon earth many days; and his star shall arise in heaven. As a King shall he shed forth the light of knowledge in the open sunshine of the day, and he shall be magnified over all the World, and be received and shine as the sun upon the earth and drive away all darkness, and there shall be peace upon all the earth. In his days the heavens shall rejoyce, the earth shall be glad, the clouds shall be merry, the knowledge of the Lord shall be poured out upon the earth as the waters of the Seas, and the Angels of glory that are in the Lords presence shall rejoyce in him. The heavens shall be opened, and out of the temple of glory shall sanctification come upon him with the Fathers voice, as from Abraham the Father of Isaac, and the glory of the highest, shall be spread out upon him, and the spirit of understanding

Christ & his true ministry described

Christ lightneth the world. Baptist of Christ prophetied.

and sanctification shall rest upon him, whereof he shall give abundantly and migh tily to his children in truth for evermore and there shall none succeed him from ge neration to generation world without end In his Priesthood all sin shall come to a end, and the unrighteous shall cease fro their naughtiness: But the righteous sha rest in him, and he shall open the gates o Paradice, and stay the threatning swo against Adam; and feed the Lambs wi the fruit of life, and the spirit of holine shall be in them. He shall bind up Beli and give his own children, power to tre down hurtful spirits; and the Lord sha rejoice in his children, and accept them a his beloved for evermore. Then shall A braham, Isaac, and Jacob be glad, and th shall I and all Saints rejoice. Now m children ye have heard all. Theref chuse unto you either light or darkness, e ther the Law of the Lord, or the works Belial: and we answered our Father, sa ing: We will walk before the Lord acc ding to his Law. And my Father said, t Lord is witness, and his Angels are wi nesses, and I am a witness, and you yo selves are witness of the words of m mouth: And when we had answered. W

No Priesthood shall succeed Christ's Priesthood of Christ, how beneficial.

Christ our Propitiation.

Christ giveth power to his to tread down Spirits.

will be witnesses, Levi rested with this charge given unto his children.

And stretched out his feet, and was put to his Fathers, when he had lived a hundred and seven and thirty years, and they laid him in a coffin, and buried him afterward in Hebron, beside Abraham, Isaac, and Jacob.

The

The Teſtament of *Judah*, made to his Children at his Death, concerning valiantneſs, covetouſneſs, and fornication.

Lo here the bleſſed Princely State
Of Juda, *ſuffering not his mate:*
The Scepter, *Lyon*; *Purſe and Crown,*
Betoken glory and renown.

Judah.

JUDA.

THe Copy of all the sayings of Juda, which he spake unto his Children at the time of his death: when they were come together before him, he said unto them.

I was my fathers fourth son, and my mother called me Juda, saying, I thank the Lord for that he hath given me a fourth son. I was swift of foot and painful in my youth, and obeyed my Father in all things, and blessed my mother and my mothers sisters: And when I came unto mans estate, my Father Jacob prayed over me, saying: Thou shalt be a King and prosperous in all things. Behold, God gave me grace in all my works both abroad, and at home. Upon a time I saw a Hind, and ran after her, and caught her, & made good meat of her for my Father. Also I out-ran the Roes, and overtook all things that were in the fields, in so much that I caught a wild Mare, and tamed her. I plucked a Kid out of the mouth of a Bear, and taking him by the paw overthrew him, and rent asunder all wild beasts that turned upon me, as if I had been

Juda his exhortation.
The duty of children.
Valiantness of Juda: the gift of God.
1.
2.
3.
The manhood of Juda.

been a dog, I encountered with a wild Boar, and ober running him, tare him in
5. pieces. In Hebron a bastard Lyon leapt upon a Dog; and I catching him by the tail, flung him away by and by, and he
6. bast asunder. In the borders of Gath, a wild Bull was feeding in the fields, and I took him by the horns, and swinged him about; and finally killed him. There
7. came two Kings of the Canaanites armed upon our flock, and much people with them, and I alone running unto the flock, kept to King Sur, and striking up his legs, ober threw him, and so slew him.
8. Also I killed another King named Thaphes sitting on his Horse, and so scattered all their people. I overtook King Achor
9. a Giant on Horse back, shooting forward and backward, and throwing a stone of three score pound weight upon his horse, I overthrew him and killed him, and fighting two hours with Achor, at length I cleave his shield, and maimed his feet, and finally slew him. As I was pulling of his brest-plate, behold eight of his friends assailed me, whereupon I filled my hands with stones, and slinging them at them with a sling, slew four of them, and put the other four to flight. Also our Father Ja-

cob

cob slew the Giant Beelisa King of all the Kings, who was mighty and huge, of the stature of twelve cubits. By reason whereof fear fell upon them, and they left their fighting against us. For this cause my Father was careful of me, when I was in battel with my Brethren. He saw in a vision concerning me, that the Angel of strength followed me every where, to the intent I should not be overcome. The second handful was a greater battle to us than that which we had at Sichem; insomuch, that in fighting valiantly with my Brethren, I chased a thousand men, and slew of them two hundred persons and four of their Kings, and following after them, skaled the walls of their City, & there slew two Kings more, and so we delivered Hebron, and led them all away as Prisoners. Then the next day we went to a strong, walled, & unapproachable city, called Areca, which threatned to kill us. Therefore I and Gad went to the east side of the city, & Ruben, and Levi unto the West and South side. They that stood upon the wall supposing there had been no more but Gad & I, did let fire upon us, while in the mean time my brother that lay in stale, brake out upon the other two sides, The valiantness of Jacob.

sides, and skaling the walls with ladders entred the city ere our enemies wist it, and so we won it by the Sword, and set fire upon the Tower, and burnt it up with such as were fled into it. As we returned,
10. the men of Thaffie lay in wait for our prey, and took it with our children. But we followed them to Thaffie and slew them and burned their City, spoiling all that was in it. And while I was at the waters
11. of Gureba, we fell upon the men of Jobel that came against us in battel, and slew and spoiled both them, and also their complices, that came to their aid from Selon, so as we gave them no respite to return again upon us. The fifth day after there came men from Machir to fetch away our prisoners, whom we met in battel, notwithstanding that they were a mighty hoast, and slew them before they could get up to the place that they come
12. from. And when we came to their City, their women rumbled down stones upon us, from the top of the hill whereon their city stood: but I and Simeon coasting to the backside of the town, got into the higher places, and destroyed the whole city. The next day it was told us that the cities of two Kings came against us with a huge

Host,

host. I therefore, and Dan, faining our selves to be Amorrheans, and fellows with them, went into their City, and taking the entrances in the dead time of the night, did set the gates wide open to our brethren that came after us: by means whereof we destroyed them and all that they had, and when we had sacked the city, we did cast down the three walls thereof. Then went we to Thamua, which was the refuge of all the Kings for their wars. Where being angry for a hurt that I took, I charged upon those that stood above me: but they threw down stones out of slings upon me, and shot arrows at me, and had killed me but that my brother Dan rescued me. Therefore we came running upon them in a rage, and put them all to flight: and they passing by another way, went and sued humbly unto my Father, who made a Covenant with them, so as we did them not any more harm, but received them into league with us, and delivered them all their prisoners. Then builded I Chamma and my father builded Rhambahel. Twenty years old was I when this war was made, and the Canaanites were afraid of me, and my Brethren. I had much cattel, and 13. 14.

my

my chief herdsman was Yean of Ocellan, in whose company I saw Bersa King of Odellam, who made us a feast, and with much intreature gave me his daughter Bethsue to wife, Which brought me forth Er, Anan, and Silon; of which three, God slew two childless. But Silon lived, of whom some of you be the Children. My Father and we, made eighteen years peace with his brother Esau and his children. When the eighteen years were past after our coming out of Mesapotamia, in the fourtieth year of my life, Esau our Fathers brother came upon us with a great strong Host, and was slain by the Bow of Jacob, and conveyed away dead unto Mount Seir. We also followed upon the Children of Esau, but his city was very strong with high Walls, and gates of Iron and Brass, so as we could not enter into it, howbeit we did shut them up within it and besieged it. Now when they shewed not themselves abroad in twenty days together, I put an Helmet upon my head, and in the sight of them all set up a ladder, and skaling the walls, slew four of their noble men with a stone of the weight of three talents. The next day Ruben and Gad went and slew three

seize others. Then they offered peace, and we by our Fathers advice received them into tribute. And they gave us two hundred quarters of Corn, five hundred bates of Oyl, and a thousand and five hundred measures of wine, until we went down into Egypt. After this my Son Er married Thamar, of Mesapotamia the daughter of Aram. Now Er was a very wicked Imp, and doubted much of Thamar, because she was not of the Land of Canaan. Therefore the Angel of the Lord slew him the third night after his marriage, when he had not yet accompanied with her, by reason of his mothers subtlety, and so died in his naughtiness, for she was loth that he should have had any children by her.

Er & Anan slain for not using the benefit of lawful marriage

When Anan was marriageable, I gave Thamar unto him, and he likewise of a spite accompanied not with her, notwithstanding that he lived a full year with her, and when I threatned him, then he companied with her, but yet by his mothers commandment he let his seed fall upon the ground, and so also he died in his wickedness. I minded to have given her unto Sylon also, but my wife Bethsue would not suffer me. For she spited Thamar be-

cause she was not of the daughters of Canaan, as her self was. Now I know the off-spring of Canaan, was mischievous but yet did youthful fancy blind my heart. And as I beheld her pouring out wine, I was deceived with drunkenness, and fell in love with her.

Fornication a fruit of drunkenness.

Upon a time while I was away, she married Sylon to a woman of Canaan: which her deed when I understood, I cursed her in the bitterness of my soul, and so she died in the wickedness of her sons.

Gen. 38.

At two years after these things, as I was to shear my sheep, Thamar decking her self like a Bride, set her down at the gate of the City: For it was the custom of the Amorites, that their Brides do set themselves forth at the gates of their Cities, the space of 7 days together, to be abused by fornication. I therefore being drunken with the waters of Horek, knew her not, by reason of wine, insomuch that her beauty together with the attire in decking of her self deceived me, and therefore turning aside unto her, I said, Shall I come in unto thee: and she answered, what wilt thou give me? and I gave her my staff and my Girdle, and the Crown of my Kingdom. Upon my companying

An intolerable custom of the Amorites.

Apparel, Beauty & wine, provoketh Whoredom.

Fornication is chargeable.

her, she conceived: afterward, I not knowing my self to have been the doer thereof, would have put her to death for it; but she having kept my pledges in store, shamed me with them: and when I had heard my own words of her in secret, which I had spoken to her when I lay with her in my drunkennels, I could not put her to death because it was of the Lords doings, but I touched her not any more to my dying day, For when I had done this abomination in Israel, lest she might work wiles with me, I said I would fetch my Pledges again of her: but when I enquired for her, the Townsmen said there was no bride in the City because she came from another place, and had sat there but a little while, and she deemed, that no man knew of my going in unto her. Afterward we came into Egypt to Joseph, because of the dearth. Six and forty years old was I when we came hither, and three-score and thirteen years have I lived here: And now my Sons, hear [illegible] father, in all things that I charge you withall, and keep you all my sayings, in doing all manner of Righteousnels before the Lord, and in obeying the Commandments of the Lord God, and walk not

Happy are those that can cease from doing it.

after your own lusts, nor after conceits of your own minds, in the pride of your hearts, neither glory in the works of the strength of your youth, because it is sinful in the sight of the Lord. For inasmuch as I gloried in my Battles, and upbraided my brother Ruben with Bilha my Fathers Wife, because no face of any beautiful Woman had yet deceived me, therefore the spirit of fondness, and fornication fell upon me, so that I was overtaken both in Bethsue the Canaanite, and in Thamar the wife of my own sons. And I said unto my Father-in-Law, I have made my Father privy to the matter, and therefore I will take thy Daughter to my Wife. Hereupon he shewed me an infinite Mass of Gold in his Daughters behalf (for he was a King) and decking her with Gold & Pearl willed her to pour out wine to us at the Supper. The beauty of the woman, and the wine together dazled mine eyes, and voluptuousness did so darken mine understanding, that I fell in love with her, and brake the commandment of God, and of my Fathers, and took her to wife. According to the intent of my heart, the Lord paid me home for it: for I had no joy of the children that I had by

It is sinful to any man to glory in his felicity.

See what it is to upbraid men with their vice

Children that marry without consent of parents plagued.

her. Now therefore my Children be not drunken with Wine, for Wine turneth a Mans understanding away from the truth, and kindleth in him the fire of lust, leading his eyes into error, insomuch as Wine is a servant of the spirit of lechery, to further the feeding of the mind with voluptuousness, and so these twain bereave a man of all power. For if a man drink wine till he be drunken, he traineth his mind unto the filthy thoughts of lechery, and kindleth the Body to carnal copulation. And if desired occasion serve, sin is wrought without shame. Such a thing is Wine, my sons, for a drunken man is a shamed of nothing. Behold, it made both me and Thamar do amiss, so as I blushed not at the multitude in the City, but went aside unto her in the sight of all men, and committing a great sin in discovering the unclean privities of my own sons. Through drinking Wine I was not ashamed to break God's Commandment, in taking a woman of Canaan to Wife. Wherefore, my sons, he that drinketh wine had need of discretion, and the discretion that every man ought to use in drinking of Wine is, that he be ashamed to over-drink himself. For if he

Discommodities of wine.
1 Blindeth understanding.
2 Servant of lechery.
Fruit of drunkenness.
A drunken man is shameless.
Example
Who ought to drink wine.

pass that bound, he forgetteth his understanding and cleaveth to the spirit of error, which causeth the drunken man to talk filthily, and to do wickedly, and not to be ashamed, but to boast of his lewdness, thinking it to be good. He that committeth whoredom is bereft of his liberty, and becommeth a bond-slave of lechery, and cannot get out of it again, after the same manner that I was made naked. For I gave over my staff: that is to say, the stay of my tribe, and my girdle, that is, my power: & my crown, that is, the glory of my kingdom. Howbeit, repenting these things, I forbare all wine and flesh unto mine old age, and was utterly unacquainted with all mirth. And the Angel of God shewed me, that women should from time to time over-master all men, as well kings as captives, and bereave great men of their glory. For the poverty of a poor man is a greater fence to him then is the strength of a mighty man. Therefore my children, keep measure in drinking, for there are in it four noisom spirits, that is to wit, of concupiscence, of heart-burning, of lechery, and filthy gain. If ye drink Wine merrily in the fear of the Lord with shamefastness, ye shall live: But if ye drink

Properties of a drunken man, filthy talk, & wicked deeds.

Discommodities of whordom.

Four noisom spirits follow drunkenness.
1. Concupiscence.
2. Heart-burning.
3. Lechery.
4. Covetousness.

drink without regard of shame and fear of God, then turneth it to drunkennes, and dishonestly stealeth in. And if ye drink none at all, then shall ye not sin, neither in slanderous words, nor, in quarrelling, nor in railing, nor in breach of Gods commandments, neither shall ye perish before your time. For Wine discloseth the secrets of God and Man unto Strangers, like as I bewrayed the secrets of God and of my Father Jacob to Bethsue the Cananite, which God hath forbidden to be disclosed. Also Wine is a cause of War and Sedition. Moreover I charge you my sons that you love not mony, nor look upon the beauty of women; for money and womanly beauty made me to overshoot my self in Bethsue the Cananite. And I am sure that these two things shall corrupt mine off-spring, and mar the wise men of my lineage, and hurt the Kingdom of Juda, which God hath given me for obeying my Father: For I never repined at my Father Jacob's commandments, but did whatsoever he willed me. and Abraham the Father of my Fathers blessed me to fight for Israel, & so did Isaac bless me likewise: and I know that the Kingdom shall stand by me, but I have

Abstinence from Wine what commodity it hath.
1. It slandereth not.
2. It quarrelleth not, nor raileth.
3. It breaketh not the commandments.
4. It perisheth not before the time.

Obedience to Parents how profitable.

read in the Books of Enoch the righteous that ye shall work wickedness in the latter days. Therefore my Children keep your selves from Lechery and Covetousness, and give ear unto your Father Juda: for those things withdraw men from God's Law, and blind the understanding of their minds, and teach them (a) pride, neither suffer they any man to shew mercy (b) to his neighbour; they bereave his soul (c) of all good things, & hold it down in pains and sorrows, also they disappoint him of his rest and sleep (d) and consume his flesh. Finally, (e) they hinder Gods sacrifices, neglect his blessings, disobey the speaking of the Prophets, and are offended at the words of Godliness: for these two passions are contrary to the Commandments of God. He that serveth them cannot obey God, because they dazle Mens minds, and walk abroad as well a nights as of days. My Children, covetousness leadeth men to Idolatry. For through doting upon Money, he calleth them gods which are not, and compelleth the infected party to grow more vilely out of kind. For Monies sake I lost my children, and had not the penance of the first, and the humbling of my soul, and had not the prayers

The discommodities of covetousness.

a Full of pride.
b Mercileſs.
c Diſquiets the ſoul.
d Conſumes the body.
e Contemns Gods holy word.

The Covetous & lecherous cannot fear God.

Idolatry the fruit of covetouſneſs.

ers of my Father Jacob been, I had dyed as now without Children. But the God of my Fathers being merciful, and full of pity and compassion, knew that I sinned through ignorance. For the Prince of errour had blinded me, and I over-shot my self as a fleshly man, and being corrupted with sin, knew not mine own infirmity, but thought my self to be invincible: Know ye therefore, my Sons, that two Spirits do wait upon a Man; that is, to wit, the Spirit of Truth, and the Spirit of Errour, and in the midst between them is set the Spirit of Understanding of the mind, whose Property is to incline which way it listeth: the things that belong both to Truth and Untruth, are written in the breast of man, and God knoweth every whit of it, and none of all mens Works can be hidden at any time from him, because all the privities and secrets of mens hearts are written before the Lord, and the spirit of truth beareth witness of all things, and accuseth all, and he that sinneth hath a burning in his heart, and cannot lift up his face to his Judge. And now my Children, love ye Levi, that ye may abide, and exalt not your selves above him, lest ye perish. The Lord

Two Spirits wait upon a man.

hath

hath given unto him the Kingdom, and unto him the Priesthood, and hath put the Kingdom (a) under the Priesthood. Unto Levi is given the Priesthood, and unto Juda the Kingdom, and God hath put the Kingdom under the Priesthood. Unto me he hath given the things that are upon the Earth, and unto (b) him the things that are in Heaven. As far as the Heaven surmounteth the Earth, so far doth (c) the Priesthood surmount the Kingdom that is upon the Earth. For the Lord hath chosen him above me to approach unto him, and to eat of his Table, and to take the firstlings of the Children of Israel, and thou shalt be as a Sea to him. For like as in the Sea both the righteous and unrighteous are in danger, and the one for are caught Prisoners, and the other for are inriched: even so shall all kind of men be hazarded in thee, some sinking in misery, and other some floating in prosperity. For in thee shall reign great whales which shall swallow up men as Fishes, and bring free mens sons and daughters in bondage. They shall take away their Houses, Lands, Cattel, and Money by force, and wrongfully they shall feed Ravens, and other greedy Fowls with many

a In respect that heavenly things are better than earthly, not in external rule and government.

b Ergo jure divino, the Pope can challenge no earthly power.

c Not in power & rule, but in the excellency of the office appertaining to God.

Tyrants & wicked men described and prophetied.

many folks flesh, and they shall prosper and flourish in naughtiness, and be exalted through covetousness, and there shall be false Prophets like storms, which shall persecute all Righteous men. But the Lord shall set them together by the ears among themselves, and there shall be continual Wars in Israel, and my Kingdom shall be knit up in strangers, till the Saviour of Israel, come, even till the coming of the God of righteousness, that Jacob and all Nations may rest in Peace, and he shall maintain my Kingdom in Peace, for ever. For the Lord hath sworn to me, that the kingdom of me, and of my Seed, shall never fail world without end. But I am very sorry my Children for the Filthiness, and Treachery, and Idolatry, which ye shall work against the Kingdom, by following Witches and Conjurers, by vowing your Daughters to deceitful Devils, by making them inchanters, Charmers and Strumpets, and by intermedling your selves with the abominations of the heathen, for the which things the Lord shall bring upon you (a) Famine, & (b) Pestilence, (c) death & Sword, wrathful (d) besiegement, and (e) devouring dogs, reproach (f) of friends and foes

Mutual discord is a plague for Tyrants. Christ prophesied. *Note* this ye that seek after Witches for lost Goods. The Misery of *Jerusalem*.

a Famine
b Pestilence.
c Death & sword.
d Besiegment.
e Devouring dogs.
f Dayly reproach

foes, loss & (g) pain of eyes, slaughter (h) of your Children, ravishing (i) of Wives, spoil of your goods the burning (k) of your Temple, the desolation (l) of your Country, & the (m) captivity of your selves among all Nations which shall geld some of you to make Eunuchs for their Wives; but if ye return to the Lord with hearty repentance and humility, and walk in all the commandments of God, he will visit you with mercy, and lovingly deliver you from the bondage of your enemies. After this shall rise among you a Star out of Jacob, and a man shall spring out of my seed, which shall walk as the Day-sun of righteousness among the children of men, in peace, and meekness, and righteousness, and no sin shall be found in him. The heavens shall open upon him, to pour out the Spirit of blessedness upon him from the Father, and he shall shed out the Spirit of grace upon you, and you shall be his Children in truth, walking in his first and last Commandments. This is the off-spring of the most High God, and the Well-spring of Life to all flesh. Then shall the Scepter of my Kingdom shine bright, and out of your Root shall spring the vessel of Planting, in whom

g Loss & pain of eyes.
h Slaughter of children.
i Ravishing of Wives.
k Burning of the temple.
l Desolation of the country.
m Captivity.
A remedy for these.
1. Repentance,
2. Obedience.

whom shall grow up the Rod of righteousnes unto the Gentiles, to iudge and save all such as call upon him. After this shall Abraham, Isaac and Jacob rise up again to life, and I and the Princes my brethren, shall be your Scepter in Israel: Levi first, I next, Joseph the third, Benjamin the fourth, Simeon the fifth, Issachar the sixth, and so all the rest. And the Lord hath blessed us. Levi shall be the messenger of my presence, Simeon the power of my glory, Ruben Heaven, Issachar the Earth, Zabulon the Sea, Joseph the Mountains, Benjamin the Tabernacle, Dan the lights, Neptalim the Dainties, Gad the Day-sun, and Aser an Olive Tree. And there shall be one People of the Lord, and one tongue, and there shall be no more the false spirit of Belial, because he shall be cast into endless fire. They that are buried in sorrow, shall rise in joy, and they that were poor for the Lords sake, shall be made rich. They that suffered penury, shall have plenty: and they that were weak, shall be made strong. They that died for the Lords sake shall wake up unto life, and run in Jacob: yea, they shall run skipping and leaping, and they shall fly as Eagles for joy.

The most heavenly benefit of Christ his second coming.

A sweet comfort for the Godly Christian, Mat. 5. Note.

The blessed estate of the Elect after death.

But

But the ungodly ſhall be ſorrowful, and the ſinners ſhall mourn, and all people ſhall glorifie the Lord for ever. Therefore my Children, keep all the law of the Lord, for there is hope for all ſuch as walk aright. A hundred and nineteen years old do I die in your ſight. Let none of you bury me in coſtly Cloaths, nor rip my belly, for ſo will Rulers do; but carry me back into Hebron with you. With theſe words Juda died; and his Children doing in all things as he commanded them, buried him with his Fathers in Hebron.

The Teſtament of *Iſſachar*, made to his Children at his Death, concerning a ſingle heart.

Learn here a ſimple life,
Not void of pain, but ſtrife:
The Scyth, the Spade, the Aſs,
Set forth what man he was.

The

ISSACHAR.

THE Copy of Issachar's Words. He calling his Children about him, said unto them, ye Children of Issachar, hear your Father, and hearken to the words of the beloved of the Lord, I am Jacobs fifth son in the reward of Mandrake. For Ruben brought Mandrakes out of the field, and Rachel meeting him took them of him: thereat Ruben wept, and at his noise my Mother Lea came out. Now the Mandrakes were sweet scented Apples, which the Land of Aram bringeth forth in High Countries, by the Water Valleys. And Rachel said I will not give thee these Apples, because they shall help me to Children. Now there were two of these Apples, and Lea said, doth it not sufficе thee, that thou hast gotten away the Husband of my Virginity, but that thou wilt have this also: She answered, Let Jacob lye with thee to night for thy Sons Mandrakes. Lea said unto her, do not boast nor brag; for Jacob is mine, and I am the wife of his youth. And Rachel answered, How so? was he not first handfasted unto me, and served he not our Father

His exhortation. Gen. 30.

Father fourteen years for me? what shall I do to thee? for many are the wiles and policies of men, and guile goes forward upon Earth. If it had been otherwise, thou shouldst not have seen Jacob in the face at this day for thou art not his wife, but were guilefully put to him in my stead: my Father deceived me, and conveying me away that night, suffered me not to see him: for had I been there, this had not come to pass. Wherefore take the one Mandrake, and in lieu of the other, I grant thee him for one night: and Jacob knew Lea, who conceiving, bare me, and called my name Issachar, because of the hire. Then an Angel of the Lord appeared unto Jacob, and said that Rachel should bear but two Sons, because she had forsaken the company of her Husband, and chosen continency: and if my Mother Lea had not given the two Apples for his company, she should have born eight Children, whereas by reason of that she bare but six, Rachel two, and because God visited her in the Mandrakes: for he knew that she greatly desired to company with Jacob, for Issues sake, and not for lust of pleasure:

for she laid up the Mandrake, and delivered it unto Jacob the next day, and therefore God heard Rachel in the Mandrakes, because that although she had a mind to them, yet she ate them not, but offered them to the Priest of the Most High, which was in those days, and laid them up in the Lord's House. Therefore, my Children, when I came unto mans state, I walked with an upright heart, and became Bailiff of Husbandry unto my Fathers, and brought them the fruits of their Lands in their due seasons, and my Father blessed me when he saw how I walked plainly and simply; I was no busie body in my doings; I was not hurtful nor spiteful to my Neighbour; I railed not upon any man, neither dispraised I the Life of any, that walked in singleness of mind. By reason hereof, when I was thirty years old, I took a wife, because labour had consumed my strength. I never knew the pleasures of a woman through wantonness, but my labour made me to beget soundly, and my Father did always rejoyce in my simplicity. For whatever pains I took, first of all I offered all the

The godly life of *Issachar*, and his true dealing.

An example for godly children.

A pattern of a vertuous life.

the first fruits, and the first ingendred Cattle unto the Lord by the Priest, and then gave my Father the rest, and the Lord doubled his benefits in my hands: Yea, and Jacob himself perceived well, that God wrought with my plain dealing. For unto every poor man, and to every man in adversity, gave I of the fruits of the earth with a single heart. And now my children, hearken and walk in singleness of mind, for I know that the Lord is very well pleased with it. The single-hearted man coveteth not gold, undermineth not his Neighbour, lusteth not after diversity of meats, desireth not shift of apparel, nor heighteneth himself long time, but only hath an eye to Gods will, and the spirits of errour can do nothing against him. For he cannot skill to entertain a fair woman, lest he should defile his own mind: Wrath over-mastereth not his wit, envy melteth not his soul, neither doth his mind run covetously upon gain. For he leadeth an upright life, and beholdeth all things with a single eye, excluding all hurtfulness of worldly errour, lest he should oversee any of the Commandments of God. Therefore my

With a plain dealing man the Lord is pleased.

A single hearted man described; who, and what he is.

Children, keep Gods Law, and hold fast plainness: walk on in innocency, and be not too inquisitive into Gods secrets, or of your neighbours doings, but love God and your neighbour, pity the poor and weak, bow down your back to Husbandry, and labour in tilling of the Earth, in all manner of Husbandry, offering Presents to the Lord with thanksgiving, who blesseth the Earth with increase, and a new spring of fruits, as he blessed all holy men from Abel, to this day; for there is none other portion given thee, than of the fatness of the Earth, whose fruits come by pains taking: for our Father Jacob blessed me with the benefits of the Earth, and the firstlings of fruits; Levi and Juda are glorified of the Lord among the Children of Jacob; for God hath planted himself in them, giving to the one the Priesthood, and to the other the Kingdom; Therefore obey them, and walk plainly as our Father Jacob did, for unto Gad it is given, to destroy the temptations of Israel. My Children, I know, that in the last days your Children shall forsake plainness, and cleave to covetousness, let go innocency

Learn you Children of the Earth.

Obedience and plain dealing commanded.

and follow lewdnes, leave Gods Commandments, and stick unto Belial, give over Husbandry, and gad after wicked devices, and therefore shall they be scattered amongst the Heathen, and become Bond-slaves to their Enemies. A plague for disobedience.

Wherefore warn your Children of it, that if they sin, they may return quickly to the Lord, for he is merciful, and will deliver them, and bring them home again into their own Land. I am now an hundred and two and twenty years old, and I know not any deadly sin upon me. I have not known any Woman but my Wife, neither have I committed Whoredom in the lust of my eyes. I have not drunk Wine unto drunkenness, neither have I coveted any pleasant things of my neighbours. There hath been no guile in my heart, neither hath there any lying gone out of my lips. I have been sorry with every man that was in heaviness, and given my Bread to the poor. I have not eaten my Meat alone, nor removed the bounds and buttles of Lands. I have been pitiful in the days of my life, and dealt truly in all cases. I have loved the Lord with all my The innocency of *Issachar*. A godly pattern to follow. Hearken you Land-Lords. Learn you wealthy of the earth.

strength, and all men as my own Children. My Sons, if you also do the like, all the spirits of Belial will flie from you, and nothing that mischievous men can do against you, shall have power over you. You shall bring all wild Beasts into subjection to you, because ye have the Lord of Heaven with you, if ye walk with him in singleness of heart. And he willed them to carry his body into Hebron, and to bury him there in the Cave with his Fathers. Thus he stretched out his feet and died in a good Age, having all his Limbs strong and sound, and slept the sleep of all the World.

The Teſtament of *Zabulon*, made to his Children at his death concerning compaſſion and mercy.

The poor man at home Zabulon *fed.*
The ſtranger unknown alſo cloathed:
When ſhip did ſail } *but gave wit*
God did not fail } *to govern it.*

The Testament of
ZABULON.

THE charge that Zabulon gave to his Children in the hundred and fourteenth year of his life, two and thirty years after the decease of Joseph, and he said unto them, Hear ye me, ye Sons of Zabulon a good gift to my Father and Mother. For when I was begotten, my Father was greatly increased in Sheep and Cattle, by reason of the good luck that he had through the straked Rods, I wist not, my Children, I wist not, that I sinned in those days, for I considered not that I dealt wickedly through ignorance in Josephs case: and moreover concealed it with my Brothers, from our Father, howbeit that I wept much for it in secret: for I was sore afraid of my Brothers, because they had all conspired together to kill him with the Sword, that should bewray that secret. Nevertheless when they would have killed him, I besought them most earnestly with tears, that they would not do such wickedness. For Simeon and Gad came upon Joseph to have killed him, and Joseph falling

His exhortation when it was given, *Gen.* 30.

The love of *Zabulon* towards *Joseph.*

falling upon his knees, said unto them, Have pity upon me, my Brethren, have pity upon the bowels of our Father Jacob: Lay not your hands upon me to shed innocent blood; for I have not sinned against you. If I have done amiss, nurture me with chastisement, but lay not your hands upon me, for our Father Jacobs sake. Upon his saying of these words, I being moved with compassion came and wept, and my heart melted within me, and all the substance of my bowels were loosened upon my soul, and Joseph wept, and I with him, and my heart trembled, and the joynts of my body quaked, and I was not able to stand. And when he saw me weeping with him, and them coming towards him to kill him, he fled behind me, and besought them to take pity of him. Then Reuben stepping in, said: My Brethren, let us not kill him, but let us cast him into the dry Pit, that our Fathers digged and found no water in it. God suffered not water to spring up in it, because it should be a safeguard for Joseph. And so they did till they sold him to the Ishmaelites. Thus gave I not consent to the sin against Joseph: but Simeon, Gad,

A good conscience refuseth no trial.

Love between brethren is as a precious ointment.

Mutual love is mutual safety.

A figure of the treachery and covetousness of *Judas*, read Matth. 27.

Gad, and the other of my brothers taking money for Joseph, bought shoes with it for themselves, their Wives, and their Children, saying; Let us not eat it, because it is the price of our Brothers blood; but let us tread and trample it under our feet, because he said he should reign over us, and we shall see what his dreams will come unto. Therefore in the Scepter of Enochs Law, it is written of him, that would not raise up seed to his Brother, I have loosed Josephs shoe, for when we came out of Egypt, the young man unbuckled Josephs shoes at the Gate, and so we worshiped Joseph, as if it had been Pharaoh; and not only worshiped him, but also kneeled down before him with blushing, and so were we put to shame before the Egyptians; for afterward the Egyptians heard of all the ill that we had offered and done to Joseph. After the laying of him in the Pit, my Brothers set meat upon the Table to eat. But I mourning for Joseph, did tast no meat by the space of two days, and two nights together; neither would Juda eat with them, but had an eye unto the Pit, because he feared lest Simeon and Gad should step thither and kill him: When they saw

Juda careful for his Brother.

saw I ate nothing, they set me to keep him till he was sold. He was in the Pit three days and three nights without repast, yet he was sold. Reuben hearing that he was sold in his absence, rent his garments, and wept, saying, How shall I look my Father Jacob in the face? and therewithal taking money, he ran after the Merchantmen; but he could not find them, for they had left the Kings highway, and were gone away apace by bylanes, and Reuben eat no meat that day. Dan therefore coming unto him, said, Weep not, neither be sad for the body; for I wot what we may say unto our Father Jacob: We will kill a Kid, and stain Josephs Coat with the blood of it, and say unto him, See if this be thy Sons Coat, or no; for when they intended to sell Joseph, they striped him out of our Fathers Coat, and put upon him an old Coat of a bond-servant. Simeon had gotten his Coat, and would not deliver it us, but was minded to have cut it in pieces with his sword: and he was angry that he was yet alive, and that he had not slain him. Then all my Brethren rising up together, said unto him, Why wouldest not thou give it us, seeing that thou

Reuben his love toward *Joseph.*

Mark the wicked policy of the ungodly.

thou only art the worker of this mischief in Israel? Hereupon he gave it them, and they did as Dan had counselled And now my Children, I warn you, keep the Lords Commandments, be merciful to your Neighbour, and have inward compassion towards all, not only men, but also beasts. For in that respect the Lord blessed me, insomuch that when all my Brothers were sick, I escaped without sickness. For God knoweth every mans intent. Therefore my Children, have compassion in your bowels, because that as any man dealeth with his Neighbour, so will God deal with him. For the Children of my Brothers fell sick also, and died for Josephs sake, because their Fathers pitied him not, but my Children were preserved without sickness, as you know. And while I was upon the Sea Coast of Canaan, I fell to fishing for my Father Jacob; and whereas many others were drowned in the Sea, I abode unhurt. I was the first that made a fisher-boat to float upon the Sea, for God gave me understanding and wisdom therein, so that I did set up a Mast in the Boat, and fastned a Sail in the midst of the wood, and coasting along the

Zabulon his exhortation.

Compassion is to be shewed as well to beasts as men.

The unmerciful punished both they and their children.

Fishers-Boats first invented by *Zabulon*, but God gave the wisdom, *Gen.* 59.

the shoar in it, I fished for my Fathers household, till we came into Egypt; & for pity sake I gave of my fishing to every stranger that I met with, if there were any foreigner born, or any sick body, or any aged person, I boiled my fish and dressed it well according to every mans need, and carried it to them, comforting them, and having compassion with them. And therefore God made me to catch much fish in the Sea. For he that giveth his neighbour, receiveth the things multiplied of the Lord. Five years did I fish, giving to every man that I saw, and serving all my Fathers house sufficiently: in harvest-time I fished, and in winter-time I fed sheep with my Brothers. Now will I tell you what I did, I saw a miserable man in the deep of winter, and having compassion upon him, I stole a garment privily out of my house, and gave it the naked man; you therefore my Children, take pity indifferently of all men, and shew mercy with the things which the Lord giveth you, and deal them abroad to all men with a good heart, and if ye have not wherewith to succour the needy out of hand, yet have compassion on him with inward mercy. I know that my

The singular compassion of *Zabulon.*

Note.

Zabulon's mercy in giving food.

A merciful deed to cloth the naked.

Inward compassion wanting ability serveth.

my hand foreslowed not to give to him that wanted, and to spend the time with him, insomuch that I have walked above seven furlongs with such a one weeping, and my heart yerned upon him for compassion. You therefore my Children, have earnest and inward mercy towards all that are in misery, that God having pity upon you, may be merciful to you likewise. For in the last days God will send his mercy upon the earth, and whereseever he findeth inward and hearty mercy, there will he dwell; for lok how much mercy man sheweth to his neighbour, so much will God shew to him again. Now when we came down into Egypt, Joseph minded not our evil dealing with him, but when he saw me, it made his heart yern; whom lok ye upon my Children? learn to forget the harm that is done to you. Love ye one another, and do not one of you think upon anothers ill dealing, for that breaketh unity, and displeaseth all kindred, and troubleth the mind. For he that is mindful of harm past, hath not the bowels of mercy. Mark the water, and see how it washeth away the sand when the stones and timber are remov'd

A rare example of a merciful heart.

God dwelleth in a merciful heart.

Joseph rewarded good for evil.

He that is mindful of injuries, is not merciful.

mov'd asunder. And if a brook be drawn into many streams, the earth sucketh it up, and it cometh to nothing: and so shall you, if you be divided among your selves; therefore divide not your selves into two Heads, for all things that God hath created have but one Head a-piece. He hath given a man two shoulders, two hands, and two feet; but yet do all the Members obey one Head. I know by the writings of my Fathers that in the last days ye shall depart from the Lord, and be divided in Israel, following two Kings, working all abominations, and worshiping all manner of Idols, and your enemies shall take you Prisoners, and you shall sit among the Heathen in all misery, tribulation and sorrow of mind: & afterward you shall remember the Lord, and repent, and he shall turn you again: for he is merciful, and full of compassion, and thinketh not upon the lewdness of the Children of men, because they be flesh, and the spirit of Errour beguiles them in all their doings. After this shall God himself raise up unto you the light of righteousness: and wholesomness and mercy are in his punishments. Ye shall redeem

Apt similitude.

An exhortation to concord.

The end of discord is misery.

redeem all men from the bondage of Belial, and all the spirits of Errour shall be trodden down, and he shall turn all Nations to the following of him, and ye shall see God in the shape of man; for God hath chosen Jerusalem, and God is his name: Nevertheless by the wickedness of your words, you shall provoke him to wrath, and ye shall be cast off till the time of full finishing. And now my Children, be not sad for my death, neither be ye out of heart because I leave you. For I shall rise up again among you, as a Captain in the midst of my Tribe, among as many as have kept the Law of the Lord, and the Commandments of their Father Zabulon: But as for the wicked, God will bring everlasting fire upon them, and destroy them for ever. I return to my rest, as my Fathers have done: Now fear you the Lord your God, with all your strength all the days of your life. As he had spoken these words, he fell asleep, to his singular benefit: And his Sons laid him in a Coffin, and carried him back again into to Hebron, and buried him there with his Fathers.

The state of the wicked at the latter day.

The Teſtament of *Dan* made to his Children at his Death, concerning Anger and Lying.

The Serpent with weapon, and Dan *declare,*
The intent of thoſe men that wrathful are.

The Testament of
DAN.

THE Copy of Dan his words, which he spake unto them in his last days; in the hundred five and twentieth year of his life, he called his Tribe unto him, and said,

Heart and outward profession must be consociate: Lies and anger School-masters of evil Life.

Ye Children of Dan hear my sayings, and give heed to the words of your Father's mouth. I liked in my heart, and shewed in my whole life the thing that is good, for truth joined with right dealing pleaseth God well. I have hated hurtful things: as lying and anger, because they teach a man all manner of naughtiness. I confess unto you my Children this day, that I was glad in my heart at the death of Joseph, that true and good man; and rejoiced at the selling of him, because our Father loved him more than us. For the spirit of spightfulness and pride led unto me; Thou art his Son too, as well as he. And one of the spirits of Belial wrought with me, saying, Take thy Sword and slay Joseph with it, and when he is dead, thy Father shall love thee. This was that spirit of spightfulness which counselled me to devour Joseph.

Self-love thinketh himself as good as others. Desire of prerogative enticeth to murther.

as the Leopard devoured a Kid. But the God of our Father Jacob did not put him into my hands, nor suffer me to find him alone, that I might dispatch two Scepters in Israel by committing that wickedness. And now my Children, I tell you of a truth, that unless you keep your selves from the spirit of lying and wrath, and love truth, and long sufferance, ye shall perish. Wrath is blind, my Children, and no wrathful man looketh truth in the face, because that although they were his (a) father and mother, yet doth he hold them all his enemies: though he be his brother, yet (b) he knoweth him not: though he be the Lords (c) Prophet, yet obeyeth he him not: though he be (d) a righteous man, yet he regardeth him not: and though he be his (e) friend, yet he considereth it not. For the spirit of wrath besetteth him with the snares of errour, blinding his natural eyes, and dimming the eyes of his mind by falshood, and giving to him a sight of his own making. And wherein bleareth his eyes? In hatred of heart; for he giveth him a self-willed heart against his brother to spight him, and envy him. My sons, wrath is mischievous; for it becometh

Man purposeth but God disposeth.

A wrathful man lively described.

a He accounteth his Parents as enemies.
b He knoweth not his brother.
c He obeyeth not the Minister.
d He regardeth not the righteous.
e He considereth not his friend, The properties of wrath.

cometh a Soul to the Soul, and ſubdueth the body to it ſelf by over-maſtering the Soul, and giveth power to the body to work all wickedneſs. And when the Soul hath wrought, it juſtifieth the thing done, becauſe it ſeeth not.

A wrathful man worketh three ways. 1. By ſervants. 2. By riches. 3. By himſelf.

Therefore he that is wrathful, if he be a man of might, had treble power in his anger. One, through the help and furtherance of his Servants; Another, of his riches, where through he perſwadeth and overcometh his unrighteouſneſs: and a third, of the nature of his own body, which of it ſelf worketh evil. And though he that is angry be a poor man, yet hath he his natural power doubled. For the ſaid ſpirit doth always further his wickedneſs, by cauſing his deeds to be matched with lying. Wherefore conſider the power of wrath how vain it is. For it

Two inſtruments of wrath, bitter ſpeech; violent hands.

in bitter ſpeech, and walketh at Satans right hand that his deeds may be wrought in untruſtineſs and lying. For Satan doth firſt of all ſting him by ſpeech, and when he hath once provoked him forward, he ſtrengtheneth him by deeds, and troubleth his understanding with bitter nips and loſſes, and ſo provoketh his mind to re-

the wrath. Therefore when any man speaketh against you, be not moved to anger: and if he praise you as good men, be not puffed up, nor changed into voluptuousnes and fiercenes of countenance; for when a man heareth a thing that disliketh him, first, it tickleth him, and stingeth his mind, so that he thinks he hath just cause to be angry. Now therefore my Children, if ye fall into any loss and hindrance, be not out of patience; for the spirit of impatience maketh men to lust for the thing that is forgone, and to be angry for the want of it: Bear your losses willingly, and be not out of quiet for it; for unquietnes engendreth anger and untruth: and it is evil to have a double face. Anger and untruth talk one to another, to trouble the understanding. And when the mind is cumbred with disdain, the Lord departeth from it, and Belial getteth the dominion of it. Therefore my Children keep the Lords Commandments and Laws, eschew untruth and hate it, that the Lord may dwell in you, and Belial flie from you. Speak every one of you the truth to his neighbour, that ye fall not willingly into incumbrance, and so shall ye be in

Remedy against Wrath is forbearing of words.

The effect of Impatience.

quiet, and ye shall have the God of peace,
War shall not prevail against you. Love
He prophe- the Lord all your life long, and love ye
sieth their one another with soothfast heart. For I
wickedness. am sure that in the latter days ye shall
depart from the Lord and walk in naughtiness, working the abominations of the
Gentiles; and haunting wicked women to
all lewdness, by the working of deceitful
spirits in you. For I have read in Enoch,
that Satan is your Prince; and that all
the spirits of Fornication and Pride
shall ply themselves in laying snares
for the Children of Dan, to make them
sin before the Lord. But my Children
flick ye unto Levi, and look upon them
in all things. The Children of Juda shall
snatch away other mens goods like
A note for Lions through Covetousness. For this
covetous- cause shall ye be led away with them
ness. into captivity, and there receive all
Repen- the plagues of Egypt, and all the ma-
tance ob- lice of the Heathen: whereupon ye shall
taineth return to the Lord, and obtain mercy,
mercy. and he shall bring you into his holy
A prophe- place, and proclaim peace to you. The
cy of Christ Lords saving health shall spring up
his huma- unto you out of the Tribes of Juda and
nity. Levi. He shall make War against Belial
Christ live- ly described.

and

and give our young men the victory in revengement. He shall deliver the imprisoned souls of the Saints from Belial, and turn your unbelieving heart to the Lord, and give everlasting peace to such as call upon him. The Saints shall rest in him, and the righteous shall rejoice in the new Jerusalem, which shall Glorifie GOD for ever. Jerusalem shall no more be walled, nor Israel led into captivity, because the Lord shall be conversant among men in the midst of it, and the holy one of Israel shall reign over you in lowliness and poverty, and he that believeth in him, shall certainly reign in Heaven. Now my Children fear the Lord, and beware of Satan and his spirits. And draw near to God, and to the Angel that encreaseth you, for he is the Mediator between God and man, to set peace in Israel. He shall stand against the Kingdom of the enemy, and therefore will the enemy labour to overthrow all that call upon the Lord: for he knoweth that whensoever Israel decayeth, then shall his enemies kingdom come to an end. But the said Angel shall strengthen Israel, that he come not to an evil end. At that time shall Israel depart

Christ our Mediator. Christ assisteth us in all temptations.

depart from iniquity, and the Lord shall visit such as do his will in all places of Israel, and among the Heathen his name shall be, The Saviour. Therefore my Children, keep your selves from all noisome dealing, and put from you wrath, and all untruth: Love truth and mildness, and lok what you have heard of your Father, deliver it over to your Children, that the Father of Nations may receive you. For he was sothfast, long suffering, meek, lowly, and a Teacher of Gods law by his own works. Therefore depart from all unrighteousness, that ye may stick to the righteousness, of the Lords Law, and bury ye me by my Fathers. In saying these things he kissed them, and slept the sleep of the World. And his Sons buried him, laying his Bones by Abraham, Isaac, and Jacob. And like as Dan had prophesied to them, that they should one day neglect Gods Law, and estrange themselves from the offspring and native Country of Israel, so came it to pass.

The Teſtament of *Nepthalim*, made to his Children at his death concerning goodneſs.

Run Nepthalims *race, but run apace,*
Embrace his goodneſs and truſtineſs.
If your ſtate you ſee ſervants to be,
Then God will you bleſs, and give ſucceſs.

The

The Testament of
NEPHTHALIM

THE Copy of Nepthalim's Testament concerning the things which he discoursed at the end of his time, in the hundred and two and thirtieth year of his life. At the coming of his Children together, in the seventh month, the fourth day of the month, he being yet in good health, commanded a sumptuous feast, and great chear to be prepared. When he awoke in the morning from sleep, because he was even at deaths door, he praised the Lord that had strengthned him, and began to speak to his Children in this wise.

His birth. Why he was called *Nepthalim* Why *Joseph* was like *Nepthalim.*

My Children, give ear to Nepthalim, hearken to your Fathers words: I was born of Bilha, and because Rachel dealt craftily in putting Bilha to Jacob in her own stead, and Bilha was delivered of me in Rachels lap; therefore was I called Nepthalim. And Rachel loved me, because I was born on her lap, and she kissed me when I was a little one, saying, God let me see a Brother of thine out of mine own womb after thee. By reason whereof, Joseph was like to me in all things according to

Rachel

Rachels request. Now my mother Bilha was the daughter of Rotheus, the brother of Deborra, Rebecka's Nurse, and was born the self-same day that Rachel was born: for Rotheus was a Chaldean of Abraham's kindred, a worshipper of GOD, free-born, and a noble man. Howbeit for as much as he was taken prisoner, Laban bought him, and married him to a bond-woman of his, called Eve, who brought him forth a son, whom he named Zeliphas, after the name of the Castle wherein he was taken. Afterward the dame Bilha, calling her, her new hatly daughter, because she was fond of the Dug as soon as she was born. And because I was as swift of foot as a Stag, my Father Jacob appointed me to run of all messages and errands, and blessed me by the name of Stag. For as the Potter knoweth what his vessel shall contain, and tempereth his quantity of Clay thereafter: so the Lord maketh a mans body proportionable to the spirit that he will put into it, and fitteth the spirit to the ability of the body, so as there is no inequality or odds betwixt them: for all the Lords creatures are made by weight, measure and rule.

His Family.

The swiftness of *Nephthalim.* Gen. 49.

God his wisdom in creating us lively set forth.

And

And as the Potter knoweth the uſe of every of them to what things they be meeteſt; ſo the Lord knoweth the body, how far forth it is fit for goodneſs, and when it beginneth in evil. For there is not any creature, reaſonable, nor unreaſonable, which the Lord knoweth not; for he hath created all men after his own Image: and as mans ſtrength is, ſo is his work: as is his will, ſo is his work: as is his forecaſt, ſo is his doing: as is his heart, ſo is his mouth: as is his eye, ſo is his ſleep: and as is his mind, ſo is his talk, either of the Law of the Lord, or of the Law of Belial. And lok what diverſity is between light and darkneſs, or between ſight and hearing, the ſame diverſity is there in man and woman. Neither is it to be ſaid, that there is any betterneſs in any thing, either of the face, or of other like things. For God hath made all things good in their order or degree; he hath ſet the five wits in the head, and knit the head to the neck, and covered it with hair for his glory. Moreover, he hath aſſigned the heart to wiſdom, the belly to the avoidance of the ſtomach, the breaſt to health, the liver to anger, the gall to bitterneſs, the

ſpleen

spleen to laughter, the kidnies to craftiness, the loins to strength, the ribs to comliness, the seed to lustiness, and so forth: so my children, do all things in order, and in the fear of God, neither do ye any thing disorderly in scorn, or out of due season. For thou canst not command the eye to hear, neither canst thou do the works of light in darkness. Therefore hast you not to mar your doings through covetousness, or to beguile your own souls with fond talk. For by holding your peace with a clean heart, ye shall be able to keep the will of God, and to cast away the will of the Devil: the Sun, Moon and Stars break not their order, neither break you Gods Law in the order of your doings. The Gentiles by going astray, and by forsaking the Lord, have changed their order, and followed stocks and stones, and spirits of errour. But do you not so (my Children:) know ye that your only one God is the Lord in the Skies, on the Earth, in the Sea, and of all Creatures, for he is the maker of them; and be not like Sodom, which altereth the order of her nature; likewise the waters altered the order of their nature; and they whom God cursed in the

All things must be done in time and order.

The reason.

the flood, making the earth desolate and fruitless for their sakes: My children, I say these things because I have read in the holy writings of Enoch, that you also shall depart from the Lord, and walk in all the wickedness of Sodom, and the Lord shall bring thraldom upon you, for as you shall serve your enemies, and be pinched with all manner of tribulation and pain till God consume you every one: and when ye be made few and small, ye shall turn again, and know the Lord your God, and he shall bring you again into your own Land, according to his manifold mercy. And it shall come to pass, that when they shall be come into the Country of their Fathers, they shall forget the Lord again, and deal wickedly, so as the Lord shall scatter them all over the face of the whole earth, till in the mercy of the Lord, come a man that poureth out mercy and righteousness upon all men both far and near. For in the 11 year of my life upon mount Olivet, toward the east side of Jerusalem, I saw the Sun and Moon stand still, and behold Isaac my Fathers Father said to us, come hither apace and every one of you take hold

Nephalim propheseth the misery of his children.

A Vision.

hold according to his strength, for the Sun and Moon may be caught. And we came running all together, and Levi caught hold of the Sun, and Juda jumping up, caught hold of the Moon, and were both of them lifted up with them. And when as Levi became as the Sun, a certain young man delivered him twelve boughs of Palm-tree, and Juda shined as the Moon, and twelve beams or rays were under his feet, and Levi and Juda running together, beheld one another. And behold there was a Bull upon earth that had great horns, and Eagles wings upon his back, and we would have caught him, but we could not; for Joseph stepping before us, caught him, and mounted aloft upon him. And behold, there appeared unto us an holy writing, saying, The Assyrians, Medes, Elamites, Gilathites, Chaldees, and Syrians shall hold the Scepter of Israel in thaldom: And again, a seven months after, I saw our father Jacob standing in the Sea of Jamma, and us his Sons with him: and behold there came a Ship sailing by, full of dried flesh, without Mariner or Pilot. Upon the Ship was written, Jacob, and our Father, said to us, Let us

go

go to our ship: when we were within it there arose a sore tempest and a mighty gale of wind, and our Father who held the stern, flew away from us, and then we being tossed with a storm, were carried into the Sea, and our ship was filled with water, and weather-beaten, and torn on all sides. Then Joseph fled out of the boat, and we all were divided upon twelve boards, and Levi and Juda was among us; so were we scattered on all coasts, and Levi being clad in sackcloth, prayed unto the Lord for us all. As soon as the tempest was allayed, the ship came quickly to land, and behold our Father Jacob came, and we rejoiced all together with one mind. I told my Father these two dreams, and he said to me these things must be fulfilled in their time, and Israel must indure many things. Then said he further to me, I believe that Joseph is alive; for I see that the Lord doth always number him with us. And he said thou livest my Son Joseph, but yet I see thee not, neither seest thou Jacob that begat thee; truly he made us to weep at the words of his, and my bowels glowed within me, to bewray unto him that Joseph was sold, but I was afraid of my

Remorse of Conscience moveth open confession.

my Brothers. Behold my Sons, I have shewed you the last times, and all things that shall be done in Israel. You therefore command your children to be helpful unto Levi and Juda. For by Juda shall health and welfare spring up unto Israel, and in him shall Jacob be blessed. For by his Scepter shall God appear, and dwell among men upon earth, to save the flock of Israel, and to gather the righteous from among the Heathen. My children, if you do well, both Men and Angels shall praise and bless you, and God shall be glorified by you among the Gentiles, the Devil shall flee from you, the Beasts shall stand in awe of you, and the Angels shall receive you; for like as if a man bring up his Children well, the Child giveth and endeavoureth always to be mindful and thankful: So of good works, there is a good remembrance with God. But as for him that doth not good, him shall Men and Angels curse, and God shall be dishonoured though him among the Gentiles, and the Devil shall possess him as a peculiar Vessel and Instrument, and all Beasts shall over-master him, and the Lord shall hate him. For the Command-

By doing well, God is glorified, men blessed, and the Devil vanquished.

ments of the Law are of two sorts, and are fulfilled in work. For there is a time for a Man to company with his Wife, and a time to forbear her, that he may give himself to prayer. There are two Commandments which breed sin, except they be done in their due order, and so it is in the rest of the Commandments. Therefore be ye wise and skilful in the Lord, knowing the order of his Commandments, and the Laws of all things, that God may love you. Having commanded them many other such things, he prayed them to convey his Bones to Hebron, and to bury him by his Fathers. And so eating and drinking with a merry heart, he covered his face and died. And Nepthalim Children did all things according as their Father had commanded them.

The Testament of *Gad*, made to his Children at his death concerning Hatred.

You that excel in Martial Feats,
Lo Gad, but GOD obey:
Lest in Gads wrath, you God offend,
And lose your hoped prey.

The Testament of GAD.

THE Copy of Gad's Testament, and of the things that he spake to his children, in the hundred and seventh year of his life, saying, I was Jacob's seventh son, and skilful & strong in keeping of Sheep. I kept the flocks by night, and when there came any Lion, Leopard, Wolf, Bear, or other wild Beast upon our cattel, I ran to it, and killed it. Joseph also did feed sheep with us about 30 days, who being tender, fell sick by reason of overmuch heat, and went home to Hebron, to his Father, whom he lodged by himself, because he loved him. And Joseph told our Father that the Sons of Bilha wasted his goods at Zilpha, and made havock of them without the knowledge of Juda and Reuben. For he knew that I had rescued a Lamb out of a Bears mouth, and killed the Bear, and that because the Lamb could not live, (which thing grieved me) we killed it also, and eat it. He told our Father of it, and our Brethers were greatly discontented with his doing, even to the day that he was sold into Egypt, and the spirit of hatred was in me, insomuch as I could not

Gad a good and valiant Shepherd.

not find in my heart to hear Joseph speak, or to see him, because he had rebuked us openly, for eating the lamb without Juda. To be short, he made our Father believe whatsoever he told him. But now I acknowledge my sin, my Children, that I was often in mind to have killed him; for I hated him from my heart, and I was utterly without compassion towards him, and the cause of this my great hatred towards him, was his dreams; therefore I would have devoured him, as an Ox eateth up grass from the earth. And for that cause I and Juda sold him to the Ishmaelites for 30 gildernes, of the which we kept away 10 privily, & shewed the other 10 to our brethren. And so covetousness perswaded me to wish his death. But the God of our Fathers delivered him out of my hands, to the intent I should not do such wickedness in Israel, and now my Children, give ear to the words of truth, that ye may live righteously, and keep the Law of the highest, and not go astray through the spirit of hatred; for that is evil in all mens doings. Whatsoever another man doth, that doth the later mislike and abhor. If one keep the Law of the Lord, he praiseth it not: If

Gad hated *Joseph* for his complaining to his Father.

2. For his dream.

one fear the Lord and deal righteously, him he loveth not, but disprayseth the truth, he envieth him that ordereth his ways aright, he embraceth back-biting, he loveth scornfulness; & because that hatred hath blinded his mind, he doth to his neighbours, as we did to Joseph; therefore my Children keep your selves from hatred, because it committeth wickedness even against the Lord; for it will not hear the words of Gods Commandment, concerning the loving of a mans neighbour, but sinneth spightfully against God. If a brother offend, by and by it blazeth him abroad, and is hasty to have him condemned and killed or punished for his offence. And if the offender be a servant or bondman, it accuseth him to his master, and deviseth all means that may be to persecute him, and to put him to death if it be possible; for hatred worketh with spightfulness, and is alway sorry to hear or see men go forward, or prosper in well-doing. For like as love beareth good will even to the dead, and wisheth them alive, and would (if it were possible) stay them from death which are condemned to dye; so hatred seeketh to slay the living, and deemeth them unworthy of life which have offended

A Companion.

offended never so lightly. For the spirit of hatred doth through canker'd frowardnes of heart, work jointly with Satan in all things, even to the death and destruction of men. But the spirit of love doth through long-sufferance work with Gods Law to the welfare of men. Hatred is evil, because it abideth with lying, speaking continually against the truth, making a great ado of small matters, overshaddowing the light with darknes, counting sweet to be sour, teaching slanderousnes, war, wrong, & abundance of all mischief, and finally, filling the heart with devilish poyson. My children, I speak these things upon experience, to the intent you should eschew hatred, & stick to godly love. Righteousnes driveth out hatred, & lowlines killeth it; for a righteous & a lowly person is ashamed to do wrong, not for fear of rebuke, but for conscience sake, because God seeth his intent; he backbiteth no man, because the fear of the Highest overcometh hatred; for the fear of the Lord offendeth not, neither will do any man wrong, no not even in thought. At length I came to the knowledge of these things, when I had repented me of my dealings towards Joseph. For the

The property of Hatred.

A righteous man described.

true repentance that is according to Gods will, mortifieth a man to obedience, chaseth away darkness, enlightneth the eyes, giveth knowledge to the mind, and leadeth the soul to salvation. And whatsoever men know not of themselves, that doth repentance teach them. For it brought upon me the pain of the heart; and if my Father Jacobs prayers had not been, surely I had died out of hand; for look wherein a man sinneth, by the same he is punished. Forasmuch therefore as my heart was mercilesse toward Joseph. I suffered Gods rigorous Justice in my heart by the space of xi months, that the time of my punishment might fall out even with the time that I urged the selling of Joseph. Now therefore my Children, each of you love his Brothers, and put away hatred from your hearts, loving one another in deed, word, and thought of mind. For before my Fathers face I spake mildly of Joseph, but behind his back, the spirit of hatred darkned my understanding, and tempted my mind to kill him. Wherefore love ye one another heartily; and if any of you offend other, tell him of it gently, driving out the poyson of hatred, and fostering no deceit in

Love consisteth in deed, in word, and mind.

in heart. And if the offender confeſs it, & be ſorry, forgive it him; and if he deny it, ſtrive not with him, leſt he fall to ſwearing, & ſo ſin double. Let no ſtranger hear you uttering one anothers ſecrets in variance, leſt he turn to be your ill-willer, & work ſome great miſchief againſt you: For he will talk guileſully with thee, & undermine thee to do thee a ſhrewd turn, taking his poyſon at thine own hand. Therefore if he deny it, and be aſhamed of it, and hold his peace when he is rebuked, draw him not out, for in denying he repenteth him, ſo as he will no more offend thee, but honour thee, and fear thee, and be in quiet, but if he be unſhamefaced, and abide by his naughtineſs, then refer the revengement of it to God with all thy heart. If another man proſper more than thou, be not grieved at it, but pray for him that he may have perfect proſperity. For peradventure, it may be to your own benefit. And if he be exalted more and more, envy him not, but remember that all fleſh ſhall die, and praiſe God for it, who giveth good and profitable things to all men. Seek the Lords judgments, and ſo thy mind ſhall let him alone and be in quiet. Now if a man

Envy no mans proſperity. It may be perchance our profit.

man be enriched by evil means, as Eſau, my Fathers Brother was, envy him not; for in ſo doing ye controul the Lord, who either taketh away his benefits from the wicked, or leaveth them ſtill to the repentant, or elſe reſerveth them in the unrepentant, to their endleſs punishment: For the poor man having ſufficient of all things, giveth thanks unto the Lord, and is enriched of all men, becauſe men wiſh him no harm. Therefore my Children, away with hatred out of your hearts, and love one another with a right meaning mind. Alſo will you your Children to honour Levi and Juda; for out of them ſhall the Lord make the Saviour of Iſrael to come: I know that in the end your Children ſhall depart from them, and walk in all manner of miſchief, naughtineſs and corruption before the Lord. And after a little pauſing, he ſaid again; My Sons, hear me your Father, Bury me by my Fathers: And ſo plucking up his feet, he ſlept in peace: And after five years, they carried him thence, and laid him with his Fathers in Hebron.

The poor man how he is rich.

A Prophecy of Chriſt.

The Teſtament of *Aſer*, made to his children at his death, concerning two Faces, of Vice and Virtue.

Two ways, ſaith Aſer, *are prepar'd,*
for men, the one for joy,
The laſt for death. The firſt is haſt,
but this breeds, ſore annoy.

The

The Testament of
ASER.

THE Copy of Aser his Testament, & of the things that he spake to his children in the 110 year of his life, being still in health he said unto them; Ye children of Aser, hearken unto your Father, and I will shew you all things that are right before the Lord. The Lord hath given 2 ways unto the sons of men, 2 minds, 2 doings, 2 places, & 2 ends; & therefore all ways may be one, yea though they be contraries, as are the ways of good & evil. Also there are 2 minds in our breasts, which do move us either to honesty, or dishonesty. Therefore if a man be led to goodness, all his doings are occupied about righteousness, and if that he do any thing amiss, by & by he repenteth him, for in as much as his mind is bent unto righteousness, he putteth away naughtiness, & out of hand amendeth his misdeeds, and correcteth the corruptions of his mind. But if his mind incline unto evil, all his doings tend unto naughtiness, in so much that he thrusteth away the good, and taketh unto him the bad, because he is under the dominion of Belial, and if he do any good thing, he turneth the

Two ways for a man to walk in.

Two minds in a man, of good and of evil.

the ſame unto evil. For if he begin to do any good, he bringeth the end of his doing to an evil work, becauſe the treaſure of his heart is infected with the venom of a deviliſh and miſchievous ſpirit, & therefore the evil over-maſtereth the good in his mind, & bringeth the end of the thing to naughtineſs. Some man ſheweth compaſſion upon him that ſerveth his turn in naughtineſs, that man hath 2 faces, & that deed of his is ſtark lewdneſs. Another man loveth ungraciouſneſs, & he is lewd likewiſe: and although he could find in his heart to die for the compaſſion of his evil, yet it is manifeſt that he is double-faced, and his doing is altogether ſtark naught. For his love being but lewdneſs, doth as it were cloak his evil with a good name; whereas the drift of his doings tendeth unto a wicked end. Another he alſo doth open wrong, pilleth, and polleth, is covetous, and pitieth not the poor. He alſo hath a double face, and all this is ſtark naught, for in being niggardly towards his neighbour, he provoketh Gods wrath, and denieth the higheſt, in not pitying the poor. He deſpiſeth and ſpighteth the Lord which is the commander of the Law, he ſuffereth

Diverſe ſorts of double faces.

The covetous mans wickedneſs deſcribed.

suffereth not the poor to rest, he defileth his own soul to make his body gay, he killeth many & pitieth fewe: this is the part of a double-fac'd person. Another committeth whoredom & fornication, or vexeth many men pitiously with his power and riches, and yet abstaineth from meats, his fast is naught, for he doth the Commandments with an evil conscience, & that is a double-fac'd dealing, which is altogether naught. Such manner of folk are right swine and hares; for they seem to be half clean; but in very deed they be utterly unclean. You therefore, my children, become not like them, neither bear ye in one hood two faces, the one of goodness, & the other of naughtiness, but stick all only unto goodness: for in goodness doth God rest, & men like well of it: shun naughtiness and kill the Devil in your good works: for they that are double-faced serve not God, but their own lusts, because they seek to please Belial, and such as are like themselves. Now, though plain dealing men, and such as pretend but one face are taken for offenders at the hands of such as bear two faces, yet are they righteous before God. For many in killing wicked persons, do two works at once:

God abideth with the plain-dealer.

The preposterous judgment of the world makes not good or bad.

once: namely good by evil: but indeed the whole work is good because that he which hath rooted out the evil hath destroyed it. Some man hating his neighbour, unmercifully blameth him for his adboutry, or theft, such a one is double-fac'd, but yet is the whole work good, because he followeth the Lords example, not respecting what seemeth good when it is evil indeed. Another will not make merry with Rioters, lest he should be stained by them, & defile his own soul. This man also is double-fac'd, but yet is all his doings good; & he is like a Roe or a Stag, which in a common wild herd seem to be unclean, & yet are altogether clean, because he walketh in the zeal of the Lord, shunning & hating those whom God willeth to be shunned in his Commandments; & so killeth the evil with well doing. See therefore my sons, how there are two in all things, one against the other, & the one hidden under the other. Death succeedeth to life, shame to glory, night to day, and darkness unto light. All righteous things are under life and light; therefore doth eternal life overmaster death. It is not to be said that truth is untruth, righteousness, unrighteousness, or right, wrong, because that as all things are under God, so all truth is

Other kinds of double-faced men.

under

After his righteous living.

under light. I have practised all these things in my life, & not strayed from the truth of the Lord, but sought out the commandments of the Highest, to the uttermost of my power, and walked with one face in goodness. Take heed therefore, my children, to the Lords Commandments, & follow the truth with one single face. For they that are double faced, shall be double punished. The spirit of errour hateth the man that fighteth against it. Keep the Law of the Lord, and regard not evil that seemeth good, but have an eye to the thing that is good indeed, and keep the same, returning to the Lord in all his commandments, & resting upon him; for the ends whereat men do aim, do shew their righteousness; And know the Angels of the Lord from the Angels of Satan. For if you cleave to wicked spirits, your souls shall be tormented of the wicked Spirit whom ye serve in wicked lusts & works. But if ye quietly & chearfully acquaint your selves with the Angel of Peace, he shall comfort you in your life-time. My Children, become not like the Sodomites, which knew not the Angel and perished for ever. For I am sure that you shall sin, and be delivered into the hands of your enemies, your Land shall be laid waste, & your

Double faced double punished.

your selves shall be scattered into the four corners of the earth, and be despised as unprofitable water in your dispersing abroad: until the Highest do visit the earth, eating & drinking as a man, with men, and breaking the Serpents head in pieces without noise. He shall save Israel & all the Heathen by water being God hidden in man. Therefore tell your children these things, that they neglect not Gods Law written in the Tables of heaven. For the time will come that they shall give no credit to the Law of the Lord, & you falling into naughtiness, shall deal wickedly against God, giving no heed to his Law, but unto mens commandments. For this cause shall ye be scattered abroad, as my Brothers Gad and Dan, which were not acquainted with their own Country, Tribe and Tongue. Nevertheless the Lord shall gather you together again in faith, for the hope of his mercy, for Abraham, Isaac, and Jacob's sake. When he had so said, he commanded them to bury him in Hebron. And he died, sleeping a good sleep: and afterward his Sons doing as he had willed them, carried him back, and buried him with his Fathers.

A Prophecy of Christ his Humanity.

The Testament of *Joseph*, made to his children at his death concerning chastity and patience.

The Testament of JOSEPH

MY sons and my brethren, hear ye Joseph the well beloved of Israel. My Children hear your Father: I have known in my life envy and death, with the which my brethren would have destroyed me. For they hated me, and loved me: they would have killed me, and the God of my Fathers kept me: they put me into a Pit, and the most high brought me out again: I was sold as a bondman, and the Lord made me free, and his strong hand helped me: I was kept in hunger, and the Lord himself nourished me: I was left alone, and the Lord pitied me: I was in Prison, and the Saviour made me glad: I was fastened in chains, and the Lord unbound me: he pleaded my cause in the accusations of the Egyptians: and not only delivered me from Envy, and Deceit, but also exalted me, insomuch that Putiphar, chief Steward of Pharaoh's house did lend me long, where I was in jeopardy of my life, by reason of a shameless woman, which inticed me to do naughtiness with her, through the flame of lewdness burning about her breast. I

Joseph's Afflictions.

God helpeth in distress.

was cast in prison for her. I was beaten and mocked for her, yet the Lord caused the keeper of the prison to be moved with mercy towards me. He forsaketh not them that fear him, neither in darkness, neither in bonds, neither in tribulations or necessities. God is not ashamed as men, neither dreadeth he as men, neither speaketh or thinketh he for fear, as earthly men. He is present in all places, and in their most grievous sorrows he comforteth his. He goeth away for a season, to try the thoughts of their mind. He found me truly in ten temptations, and in every one I was constant, and preserved. For sufferance is a great medicine, and causeth much goodness. How often did the Egyptian threaten my death? How often was I punished, and yet the woman called me again? How often did she threaten me to die because I would not have to do with her? she said unto me, thou shalt have governance of me, and all that be mine, if thou wilt give thyself unto me, and obey my desire, and thou shalt be Lord over us. But I remembred the words of my Father Jacob, and entring into my chamber, and

God never forsaketh his.

Joseph constant in temptations.

Sufferance what it is.

A present Medicine in temptation.

made my prayer to the Lord, and fasted seven days: Yet I appeared unto the Egyptian in the self-same estate of body, as if I had lived in pleasures & delights. For they that fast for God, receive beauty of face. When I had Wine given unto me, I drank none, and fasting three days, I took my meat daily, and gave it to the sick and needy, and early I awaked unto the Lord, and wept for Memphitica the Egyptian, because she was evermore troubling of me. She came unto me in the night, as though she would have visited me. And first, truly, because she had never a Son, until which time she feigned to take me as her Son. And I prayed to God to send her a Son, until which time she embraced me, as though I had been her Son, and I perceived not the cause. And for a conclusion, she drew me to have done Fornication with her: and I remembring my self, was sorrowful to the death. And when she was gone out, I came to my self and sorrowed many days: For I perceived her deceit and error. And I spake unto her the words of the most High God, if peradventure she might be turned away from her pernicious concupiscence. My

Not from meat, but from wanton fare.

A crafty practice of a Woman.

ny times as to a holy man she spake flattering words to me, not without deceit, lauding my chastity before her husband, which would utterly have destroyed me: both manifestly and secretly she said unto me: Fear not my husband; for he is perswaded of thy Chastity. For if so be that any man shewed him of thee and me, he would not believe it. For because of this thing, I covered me with sackcloath, and laid me flat upon the earth and prayed unto Almighty God that he would deliver me from this Woman of Egypt. When she could do nothing this way, she came unto me again armed with other reasons: that is to say, that she would fain learn the Word of God of me, and began to speak after this manner: If thou wilt have me to forsake mine Idols, follow my desire, and I will perswade my husband the Egyptian to go from his Idolatry, and we shall walk in the Law of thy God. I made answer to these things: GOD will have none to worship him with uncleanness, neither hath he any pleasure in adulterers: and she held her peace, desiring to fulfil her concupiscence. And I fasted and prayed that God might deliver me from her:

Flattery the Devil's sweet bait.

A token of a zealous heart.

Hypocrites are of all Religions for lucre.

Double-hearted men God abhorreth.

her: again at another time, she said unto me: If thou will not do adultery with me, I will kill my Prince, and so by the Law, I shall take thee to my Husband. When I heard that, I rent my garment, and said: Woman, I pray thee, be ashamed of these things before God, and fear God, and do thou not such an abominable thing: neither despair utterly, that thou drown not thy self in thine own evil: for if thou go about, I shall utter and declare the thoughts of thine iniquity. She leaving these things, prayed me that I would not bewray her naughtiness, and so depart. Yea again, she went about to beguile me with gifts, sending unto me all things that men have need of, and she sent me meat strewed about with Inchantment. And as the Eunuch brought it in, I beheld and saw a terrible fellow giving me a sword with the dish, and I perceived that she went about to deceive me: And when he was gone I wept, and touched not that meat, nor any other of her sending, for a good while after. A day after that she came to me, and said: What is the matter, that thou hast not eaten of the meat? And I

Note the fruit of lust.

said unto her, because thou hast poisoned it. Therefore thou shalt know that I will not come unto Idols, but only unto God. Now understand therefore that the God of my father, by his Angel hath shewed thy mischief unto me, and I have kept the meat to thy shame, if perchance thou mightest repent, or learn that the malice of wicked doers prevaileth not against them that worship the Lord in chastity. And I took and did eat before her, saying: The God of my fathers, & the Angel of Abraham shall be with me; & then she fell down at my feet, & wept. Then lifting her up, I exhort her many wales, & she promised unto me that she would never do such iniquity after that day. Yet because her heart was mourning, and did burn towards me in Adultery, with sighs coming from the depth of her stomach, she cast down her countenance. The Egyptian her husband perceiving her, said, Wherefore holdest thou down thy face? She answered, I am even sorrowful at the heart, and he comforted her that was not sick: yet again she entred in to me (her Husband being without) and said: I am strangled or choaked; either I will break my neck,

Joseph did first admonish, and not proclaim.

The Name of God, and fear of infamy, pricketh the conscience. Note this.

neck, or else drown my self, without thou wilt obey me. And perceiving that the spirit of Belial troubled and vexed her, I prayed unto the Lord my God, and said thus: Wherefore art thou vexed & troubled, all blind in sin? Remember thy self; for if thou do kill thy self, the Concubine of thy Husband called Secon, envying thee, shall beat thy Children, and destroy the memory of thee from off the earth; and she said unto me: Have done, have done; I perceive that yet thou hast some care for me; I have even enough that thou defendest my life and my childrens. I have good hope in time to come that I shall obtain my wished desire. And she perceived not, that for the love of my Lord God I said so, and not for her sake. Whatsoever he be that followeth the concupiscence of his most filthy and pernicious desire, is made servant unto the same, as this woman was: and if he hear any good thing in the passion wherein he is overcome, he draweth the same to his pernicious or filthy desire. I say unto you my Sons, that it was about 4 of the Clock when she went from me, and I fell upon my knees, praying to God all that day, with the

night

A remedy against temptation.

night following, and about the break of the day I rose weeping, that I might once be delivered from this Egyptian woman. Finally, she caught me fast by the garment, drawing me to have gone to bed with her. Then perceiving that she waxed mad, and that violently, and with strength she held my cloaths, I let my cloaths slip from me, and fled away.

Then she complained to her Husband of me, which put me in Prison in the Kings House. The day following after I was sore beaten and cast in Prison. And when I lay bound in Fetters, this Egyptian Woman waxed sick for sorrow, and hearkened how I lauded God, being in a house of darkness. For I rejoicing, with a glad voice, glorified my God, only, that by such occasion I was delivered from the Egyptian Woman. Yet she left not to stand hearkening, and said, Have done, and take the offer which I put unto thee, and fulfil my desire, and I will deliver thee from thy bond, and bring thee out from the darkness; but all that could perswade me nothing, insomuch that in thought I was not inclin'd to any desire of her; For God loveth him better which fasteth in chasti-

Note a subtil woman.

Joseph's singular Chastity.

ty,

ty, being in a Prison of darkness, than him which taketh his pleasure with voluptuousness in a chamber of honor and riches. For if a man live in chastity, and desire glory, if God perceive it to be expedient for him; he giveth it unto him as he hath done unto me. Many times, as though she had been sick, she descended unto me unlooked for, and heard the voice of my praying, and stood the more still. But when I heard her sigh, I held my peace; for in her house she stripped her self naked, Breasts, Legs and Arms, whereby she might have kindled me into the love of her. For she was very fair, and gloriously adorned to have deceived me, but God kept me from her works. Therefore my Sons, behold what sufferance with prayer and fasting doth. And therefore if you love sobernels & chastity in sufferance & humility of the heart, the Lord shall dwell in you; for he loveth sobriety: and when the most High doth dwell in a man, although he chance to fall into envy or into bondage, or slander; the Lord which dwelleth in him, will for his chastity not only deliver him, but also exalt him, and glorifie him, as he hath done me; for he is always with him,

A property of a Harlot.

The commodity of prayer and sufferance.

him in word, in deed, and thought.

Joseph's lowliness in prosperity.

My Children ye know well how my Father did love me, and yet I was never the prouder thereof in my heart. For though I was a Child, I had ever the fear of God in my mind. When I grew unto age I moderated my self and honoured my brethren whom I feared. I held my peace when I was sold, because I would not have the Ishmaelites to know my stock and kindred, how I was the Son of Jacob, a man of great strength and power; Therefore have you in your deeds the fear of God and honour your brethren; for all men that observe the Law of God are loved of him. Then I came with the Ishmaelites to a certain place called Indocley, and they demanded of me what I was; and I said (because I would not reprove my brethren) that I was one of their houshold Slaves. Then said the chief of them, thou art no Slave; for thy countenance doth shew thee what thou art. And he threatned me unto the death, yet for all that, I said again, I was their Slave. But when we came into Egypt, they began to strive who should have me for money that was paid, and

An amiable countenance a token of a liberal mind.

they

they agreed that I should abide in Egypt with a Merchant of their faculty, until such time as they had made their merchandise and returned again; and God gave me grace in the sight of the Merchant, that he gave me the charge of his house, and the Lord blessed him by my hand; for the Lord gave him plenty of Gold and Silver, and I was with him three months and five days: In this time passed by Memphitica the Wife of Putiphar in great glory, and she cast her eyes upon me (for the Eunuchs had shewed her of me) and she shewed her Husband of the Merchant which was made rich by the hand of a young man being an Hebrew, and she said, they had stolen him out of the Land of Canaan, therefore do now judgment upon him, and take the young man to be your Steward, and the God of the Hebrews shall bless you: for grace from Heaven is in him. Putiphar her Husband, perswaded with these words, caused the Merchant to be sent for, and said unto him, what do I hear of thee that stealest Souls out of the Land of the Hebrews in selling of Children? The Merchant fell down upon his knees, and prayed him, saying,

A covetous heart like *Achan.*

ing, I beseech thee Lord, shew me: for I know not what thou sayest. He answered again, Where gatest thou this Hebrew child? and he said, the Ishmaelites left him with me until they came this way again. When he had said so, Putiphar said, bring the young man hither, and I being brought in, did reverence to the Prince of the Eunuchs, for he was the third man in dignity with Pharaoh, and Prince of all the Eunuchs, & he had wife, children, and concubines. And when he had taken me apart, he said, art thou bond, or art thou free? I answered, bond. And he said unto me, Whose bond-man art thou? I answered him, the Ishmaelites. And he said again unto me, How came it to pass that thou wast made their bond-man? And I said, for they bought me in the Land of Canaan; yet he did not believe me, saying, Truly, thou liest, and commanded me to be beaten. Memphitica his Wife spied me beaten at a window, and sent unto her Husband, saying, Thy judgment is unjust; for thou dost punish wrongfully the young man that is stolen. But because I changed not my word, yet again was I beaten, and commanded to be kept at

A token of mercy, if it were not for an ill end.

his

his commandment, till such time as my Masters came, and his Wife said unto him; Wherefore do ye keep in captivity the noble Child: it were more alms to let him go, and to beat you. She would fain have typed me in desire of sin, and I knew nothing of this. We said again to Memphitica, it is not honest among the Egyptians to take away another mans goods before he shew him of it. We said that of the Merchant, and of me, when I should be imprisoned. After that three days the Ishmaelites came, and they hearing that Jacob my Father was heavy for me, said unto me; Wherefore is it that thou saidst thou was a bond-man, and now we know that thou art the son of a great man in the Land of Canaan, and thy Father sorroweth for thee in sackcloth? Then I would fain have wept, yet I restrained my self for shaming of my brethren, and said, I know it not; for I am a bond-man. Then they took councel amongst themselves, whether, or to whom they might sell me, lest I should be found in their hands, for they feared Jacob lest he should be revenged on them: for they had heard that he was mighty, both to God and

Note a flattering Woman.

A good nature.

and man. Then said the Merchant to them, Redeem him now from the judgment of Putiphar; they hearing this, went and asked for me, saying, that they had bought me for mony, and he delivered me. Memphitica spoke unto her husband to buy me; for she said, I hear say they would sell him. And they sent an Eunuch to the Ishmaelites, and desired to buy me, and when he could not bargain with them, he returned and shewed his Lady that they asked a great price for the Child: she sent again another Eunuch, saying; although they ask two Balences of gold, see that thou spare not for mony, but buy the child & bring him to me. He paid 80 golden Crowns for me, & said to his Lady that he paid 100, & I perceiving this, held my peace lest the Eunuch should have been searched. Behold my Sons what I have sustained, love one of you another, & with continuance, cast out from among you deceitful minds; for God delighteth in the concord of brethren, & hath pleasure also in the love & choice of a proved heart. For when my brothers came out of Egypt and knew me, I gave unto them their money, and never gave reproach

Thus the righteous be bought and sold.

Concord between Brethren pleaseth God.

Joseph's merciful heart declared.

reproach unto them, but comforted them, and after the death of Jacob I loved them more abundantly, and all that ever he commanded me I did very gladly, and they marvelled because I suffered not them to be troubled for a small cause; for all that was in my power I gave them. Their Children were reputed to me as mine own, and mine own Children as their Servants. Their life was my life, and their sorrow was my sorrow, and all their infirmity or disease was mine; my Land was their Land, my counsel was the counsel of them; and I never exalted my self above them in pride for mine own worldly glory, but was amongst them as one of the least. Therefore my Sons, if ye walk in the Commandments of the Lord, the Lord shall exalt you, and bless you in riches perpetual. And if any man will do evil to you, with meekness look that ye pray for him, and God shall deliver you from all evil. For behold and see, that for my long sufferance the Daughter of my Lord was given me to Wife, and there was given to me with her an hundred Talents of Gold; for God made them to

A Promise for them that pray for their Enemies. God provideth for his Elect.

serve me, and gave me beauty, that I should be as a flower above them that were fair in Israel, and he kept me unto mine age both in strength and beauty, because I was like to Jacob in all things. And what dreams I have seen, my Children now hear. There were xii Harts feeding, and nine were divided abroad in the earth; also I saw how that of Juda was a Virgin born, having a white silken Robe, and of her came forth an Immaculate Lamb: And on the left hand of the said Lamb, was as it were a Lion: and all Beasts made against him, and the Lamb overcame them, and trod them under his feet, and in him joyed the Angels, the men, and all the earth. These things shall come to pass in their time, that is to say, in the latter days. Therefore my Sons, keep the Commandment of the Lord, and honour Juda and Levi. For of them to you shall spring the Lamb of God, which by his grace shall preserve all Gentiles and Israel. The Kingdom of him is a Kingdom eternal, which shall never pass. For my Kingdom shall be ended in you, as the keeping of an Orchard; for after the Harvest it shall appear

Joseph's Dreams.

Christ Prophecied.

pear no more. I know right well, that after my death, the Egyptians shall trouble you, but God shall revenge you, and bring you to the promised Land, which he sware to Abraham, Isaac and Jacob. But carry my bones with you: for in so doing the Lord shall be in the light with you against the Egyptians, and Evil shall be in darkness with the Egyptians. Also carry with you your Mother Zilpha, and nigh unto the Valley, near unto Rachel bury her. When he had said these words, he stretched forth his feet, and slept the sleep of all the World. Then they embalmed him with Spices, putting him in a Chest in Egypt, after he had lived a hundred and ten years, who saw Ephraim's Children unto the third Generation: For unto Machir the Son of Manasses were Children born on Joseph's knees. After this, all they of Israel bewailed him, and all the Egyptians with a great mourning. For he had compassion of Egypt as of his own proper Members, and assisted them both, with his labour and counsel, and did them good at all times and seasons.

The Teſtament of *Benjamin* made to his Children at his Death concerning a clean Mind.

Lo what true faithful Love doth mean:
all you that Lovers be:
It is in heart, and not in luſt,
as you here plainly ſee.

The

BENJAMIN.

THE Copy of Benjamins words which he uttered to his Children, being of the age of 120 years; He kissed them, and said: As Isaac was born in the 100 year of Abraham, so was I in the 100 year of Jacob: and because Rachel died at my birth, I sucked her Bond-woman Bilha. For after that Rachel had born Joseph, she was barren 12 years. And when she had prayed to the Lord in those 12 years, she conceived and bare me; for my Father loved Rachel exceedingly, and wished to see two Sons by her; and therefore I was called Benjamin, that is to say, the Son of my days, or the Son of my sorrow, because my Mother died in the Birth of me. When I came first into Egypt, and that my Brother Joseph knew me, he said to me; What said they to my Father, when they had sold me? I answered, they stained thy Coat with Blood, and bringing it to him, said; See if this be thy Sons Coat or no: And my Brother also said unto me; Truly, when the Ishmaelites took me, one of them stripping me out of my Coat, gave me a thin Shirt to put on, and lashing me with a Whip, bad me run,

Benjamin what it signifieth.

Joseph's distress revenged by God.

run. And as he went aside to hide my garment, a Lion met him, and slew him, and his partners being afraid, told me to their fellows: you therefore my children love the God of Heaven, & obey his Commandments, following that good and holy man Joseph, and let your mind be set upon goodness, as you know that mine hath been. He that hath a good mind, looketh rightly above all things. Fear God, & love your neighbours, and then although the spirit of Belial tempt you to all naughtiness to trouble you, yet shall it not get the uppermost hand of you no more than it did of my Brother Joseph. How many folk would have killed him, and yet still God defended him? For he that feareth God, and loveth his neighbour cannot be wounded of the airy spirit Belial, and he that is shielded with the fear of the Lord, is safe from harm both of Man and Beast, and cannot be overcome, because he is helped by the love of God which he hath towards his neighbour; for Joseph besought our Father Jacob to pray for my Brethren to the Lord, that he would not lay unto their charges, the mischief that they had devised against him. Whereat Jacob cry-

Temptation shall not overcome them that fear the Lord.

ed

ed out, O son Joseph, thou hast overcome my heart. And therewithal embracing him, he kissed him two hours together, and said; In thee shall the prophecy of Heaven be resembled to the full, concerning the Lamb of God, and Saviour of the World, that the unspotted shall be delivered for the wicked doers, and he that is without sin, shall die for sinners in the Blood of his Testament, to the salvation both of the Gentiles and of Israel, and he shall dash Belial and all his servants. My Children, look upon the end of that good man, and follow his mercifulness with a good mind, that you also may have a Crown of Glory upon your heads. A good man hath not a dark eye; for he is merciful and pitiful to all men; yea, tho' they be sinners, and have devised mischief against him; and he that doth good, overcometh evil, 1. By the defence of goodness, and loveth 2. The righteous as his own soul. If another 3 Man be honour'd, he envieth it not: If a man be inriched, it grieveth him not: If a man be strong, 4 Or valiant, he praiseth him, and believing him also to be chast: He defendeth, 5. Him that hath the fear of God. He worketh together with him that loveth God; and if a man

Joseph a right figure of Jesus Christ.

A good man,
1. Overcometh evil.
2 Loveth the righteous.
3. Envieth not.
4. Praiseth the valiant.
5. Defendeth him that feareth God.

6. Admonisheth the sinner.
7. Pitieth the poor.
The example of a godly man converteth sinners.

forsake the Almighty. 6. He warneth him to return again. Whosoever hath the Grace of the good spirit, him doth he love as his own life. 7. He pitieth the poor, succoureth the weak, and praiseth and honoureth God. My Children, if ye have a good mind, evil men shall stand in awe of you, and unthrifts shall for very shame be converted to goodness. So that covetous men shall not only depart from their nigardliness, but also give of their abundance to the needy. If ye be good doers, both unclean Spirits shall flee from you, and shrewd Beasts shall shun for fear of you. For where the regard of good works is in the mind, there darkness flyeth away: For if he do wrong to any holy man, he is sorry for it: And if a holy man receive wrong, he pitieth the doer, and putteth it up with silence. And if any man betray a righteous soul, and the righteous pray for his betrayer, the betrayer is not a little disgraced, and the righteous becometh much more notable afterward, as did my Brother Joseph. The guileful spirit of Belial hath no power over a good mans mind; for the Angel of peace guideth his soul. He looketh not affectionately upon

The properties of a righteous man.

corruptible

corruptible things, nor raketh together riches in the desire of voluptuousnes. He is not delighted with pleasures. He grieveth not his neighbour. He stuffeth not himself with meat, neither wandreth he in the pride of his eyes; for the Lord is his portion. He taketh no glory for giving good counsel. He falleth not how men dishonour him, neither can he skill in any fraud or guile, untruth, strife, or slanderousnes; for the Lord dwelleth in him, & inlightneth his mind, & he receiveth before all men in a good time. A good mind hath not two tongues, one to bless with, and another to curse with; one to slander with, and another to honour with; one of sorrow, and another of joy; one of quietnes, & another of trouble; one of dissimulation, and another of truth; one of poverty, & another of riches; but it hath one only disposition pure and uncorrupt towards all. It hath no double sight or double hearing; for in all things that he doth, speaketh or seeth, he knoweth that the Lord beholdeth his heart, & therefore he cleanseth his mind, that he may not be found faulty before God and Man. But all the works of Belial are double, & utterly void of simplicity, wherefore my children, flun

Disobedience the Father of seven mischiefs.
1. Envy.
2. Desperation.
3. Sorrow.
4. Bondage.
5. Neediness.
6. Trouble.
7. Desolation.
An example of Cain.

the naughtiness of Belial; for at the first he delighteth those that obey him, but in the end he is a sword, and the Father of seven mischiefs. For when the mind hath once conceived by Belial, it bringeth forth, first envy, secondly, desperateness, thirdly, sorrow, fourthly, bondage, fifthly, neediness, sixthly, troublesomness, seventhly, desolation: and for that cause was Cain tormented with seven punishments by God; for in seven years together, God brought every year a new Plague upon Cain. Two hundred years he suffered, and in the nine hundreth year the earth was made desolate with the Flood for his righteous Brother Abel's sake. In seven hundred years is Cain judged, and Lamech in seventy times seven; for they that are like Cain in spightfulness and hatred towards their Brethren, shall be punished with the same punishment for ever, as he was. You therefore my Children, eschew malice, envy, and hatred towards your Brethren, and cleave to goodness, and lovingness. He that hath a mind clean in love, looketh not upon a woman in way of letchery. For he hath no defiling in his heart, because the spirit of the Lord resteth in him. For as the Sun

is

is not defiled by shining upon a puddle or dunghill, but doth rather dry up, and drive away the stink: even so, a pure mind striveth against the uncleanness of the Earth, and overcometh it, but is not defiled it self. And I perceived by the sayings of the righteous Enoch, that there shall be evil deeds among you: For you shall defile your selves with the Fornication of Sodom, and perish all, save a few, and multiply inordinate lusts in woman, and the Reign of the Lord shall not be among you; for he shall take it away suddenly. Nevertheless the Lords Temple shall be made in our portion, and it shall be glorious among you. For the Lord himself shall take the Kingdom upon him, and the 12 Tribes shall be gathered together there, & all Nations shall resort thither, until the most High send his salvation in the visitation of his only begotten. And he shall enter into the first Temple, and there the Lord shall suffer wrong, and be despised, and be lifted up unto a piece of Timber. And the Veil of the Temple shall be rent asunder, and the Spirit of the Lord shall come down upon the Gentiles, poured out as fire; and rising up from the grave he shall ascend from

An apt similitude to a mind resisting sins.

A Prophesie of the nativity of Christ.

Of his passion, *Mat.* 27.

Of the coming of the holy Spirit.

Of his Ascension.

Earth

Earth to Heaven. He shall remember how base he hath been upon Earth, and how glorious he is in Heaven. When Joseph was in Egypt, I longed to see his person, and the form of his countenance, and through the prayers of my Father Jacob, I saw him awake in the day of his full and perfect shape. Now therefore my Children, know you that I shall die. Wherefore deal every of you truly and rightfully with his Neighbour, work ye justly and faithfully, and keep ye the Law and Commandment of the Lord: For that do I teach you instead of all Inheritance: And give you the same to your Children for an everlasting possession. For so did Abraham, Isaac and Jacob, they gave us all these things for an Inheritance, saying, Keep the Lords Commandments till he reveal his saving health unto all Nations, Then shall ye see Enoch, Noah, Sem, Abraham, Isaac and Jacob, sitting at his right hand with joyfulness. Then shall we rise also every of us to his own Scepter, worshiping the King of heaven, which appeared on earth in the base shape of Man. As many as believe in him, shall rejoyce with him at

A prophecy of the last coming of Christ.

The resurrection and judgment described.

at that time. And all these shall rise again to glory, and the residue unto shame. And the Lord shall first of all judge Israel for the unrighteousness committed against him, because they believed not in God that came in the flesh to deliver. Then shall he judge all Nations, as many as believed not in him when he appeared upon earth, & he shall reprove Israel among the chosen of the Gentiles, as he reproved Esau in the Midianites, that seduced his brethren by fornication & adolatry, who were estranged from God, and fell away from the inheritance of the Children, because they feared not God. But if you walk in holiness before the Lord ye shall dwell in hope again in me, & all Israel shall be gathered to the Lord, and I shall no more be called a ravening Wolf for your Robberies sakes, but I shall be called the Lords Workman, which giveth food unto such as do good. And in my seed shall be raised up the beloved of the Lord, whose voice shall be heard upon the earth, & he shall give new knowledge, and enlighten all Nations with light of understanding, and shall come up to

A prophecy of the Nativity of Christ.

save

ſave Iſrael. He ſhall take from them as a wolf, and give to the Synagogue of the Gentiles, and continue in the Synagogue of the Gentiles to the worlds end. He ſhall be among their princes as muſical melody in the mouths of all men, and his doings and ſayings ſhall be written in holy books. He ſhall be the Lords Darling for evermore. And as concerning him, my Father Jacob taught me, ſaying; He ſhall amend the defaults of thy Tribe. And when he had ended theſe ſayings, he commanded his children to carry his bones out of Egypt, and to bury them in Hebron by his Fathers. So Benjamin died an hundred five and twenty years old, in a good age, and they put him in a Coffin, & in the fourſcore and eleventh year before the departure of the Iſraelites out of Egypt, they and their brethren conveyed their Fathers bones privily again into the Land of Canaan: and buried him in Hebron, at the feet of his Fathers, and returned again out of the Land of Canaan, and dwelt in Egypt, till the day of their departure thence all together.

Chriſt deſcribed.

Chriſt wipeth away our ſins.

FINIS.

How these Testaments of the Twelve Patriarchs were first found, and by whose means they were translated out of Greek *into* Latin.

THese Testaments were hidden and concealed a long time, so as the Teachers and the Antient Interpreters could not find them. Which thing happeneth through the spightfulness of the *Jews*, who by reason of the most evident, manifest, and often Prophecies of Christ, that are written in them, did hide them a long while. At length the *Greeks* being very narrow searchers out of Antient Writings, sought these Testaments warily, and got them more warily, and translated them faithfully out of *Hebrew* into *Greek*. Nevertheless this writing continued yet still unknown, because there was not any man to be found that was skilful both in the *Greek* and *Latin*, nor any Interpreter that might procure the translation of this noble work, until the time of *Robert* the second, sur-named *Grodsthead* Bishop of *Lincoln*, who sent diligent searches as far as *Greece*,

Greece, to fetch him a Copy of the said writing without respect of their charges, which he bare most liberally. Therefore to continue the memories of those most lightsom Prophecies, to the strengthning of the Christian Faith, that reverend Bishop did in the year of our Lord, 1242. translate them painfully and faithfully, word for word out of *Greek* into *Latin* (in which two tongues he was counted very skilful) by the help of Mr. *Nicholas Greek*, Parson of the Church of *Datchot*, and Chaplain to the Abbot of St. *Albans*, to the intent that by that means the evident Prophecies which shine more bright than the day light, might the more gloriously come abroad to the greater confusion of the Jews, and of all Hereticks, and enemies of the Church of Christ, to whom be praise and glory for ever. Amen.

BIBLIOTHECA BODLEIANA

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